

# THE NEW-CHURCH REVIEW

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## The New-Church Review

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The Board of Editors, as now organized, consists of the Rev. H. Clinton Hay as managing editor, and of the Rev. Lewis F. Hite and Mr. B. A. Whittemore; with the Rev. James Reed in an advisory capacity.

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## SPIRITUAL LAW IN THE NATURAL WORLD.\*

BY THE REV. JULIAN K. SMYTH.

A GREATLY respected, scholarly man in Free Church College, Glasgow, was in the habit of lecturing to a class of students on the natural sciences; while on Sundays he addressed a congregation made up for the most part of workingmen. After a time he noticed that instead of keeping these two forms of address entirely distinct, they began to partake of the same character; and presently he found himself preaching spiritual truths, in the terms of biology and physics, to his Sunday congregation of workingmen. He did more than point out analogies or resemblances. He found that certain laws which keep appearing in the physical universe, are just as much in evidence in that higher sphere of life which we call spiritual, and that "the laws of life discovered in micro-organisms run up to the very top of the scale, and appear again in the highest facts of the spiritual life." He said: "These are more than coincidences, more than analogies, they are the same laws." He said, in effect: "The great facts of Christian experience, — such as re-

\* An address at the annual Commencement of Urbana University, June 7, 1916. The introduction is omitted.

generation, growth, degeneration, — instead of being stated dogmatically, can be expressed in the living, familiar, convincing terms of science." He declared, furthermore, that this view was not the result of any pre-supposed theory on his part. Quite the contrary, it came to him as a surprise. It was in the nature of a discovery.

These "talks to workingmen," as he modestly called them, created an impression. There was an atmosphere of freshness and of beauty about them; there was a sureness of touch in presenting spiritual truths under this new aspect, which won almost instant recognition. At the request of the editor of a religious paper, five of them were published. To test the validity of the principle which was the basis of them, he wrote a paper explaining his position and read it before the "Glasgow Theological Club." With one exception it was condemned. Apparently this was the end of the matter. But about this time came a request from a Home for Orphans at Leominster that permission be given to reprint one of the earlier articles as a booklet for general distribution, the type-setting and printing to be done by the orphans themselves, and the proceeds to go to the institution. This was done; and soon letters came to the author expressing interest and appreciation. This encouraged him to gather his papers together, headed by the article which had been condemned by the Theological Club, but which was now selected to serve as an Introduction; and in this form they were sent to a leading publisher in London. In three weeks time the MS. was returned. Again it was sent forth; but again it came back with the "Black Seal of Literature" upon it. Then it was laid away in what the author called "a condemned cell." Some time afterwards, however, a publisher, learning of these misadventures, asked for these papers. Once more they were brought forth, revised, some of them re-written;



and presently, while the author was almost literally fleeing to Egypt, fearful of the reception which this, his first book, might receive, Henry Drummond's "Natural Law in the Spiritual World" was given to the world.

I need not remind you of the wide interest which this book aroused. One edition pressed upon another. It found its way immediately to all parts of this continent, and later to Germany, France, Italy, Scandinavia, Holland, Russia. Everywhere it was talked of. The religious and the secular papers, the literary, scientific, and theological reviews all discussed it. It became the vogue. It created a sensation. Here was a book that came with what the world considered to be a new message; a startling message; a message that seemed to be revolutionary. It said for one thing that "Science and Religion are not two discordant languages, bringing irreconcilable accounts of the nature of things. The two worlds go together." It also said: The laws in nature which are so wonderful; which work so unerringly in the formation of crystals, the germination of seeds, the growth of plants; which explain the facts of environment, of life, of degeneration, of death, — these natural laws continue right on into the spiritual sphere. They are the laws under which our souls move and act; live, grow, become regenerate, or decay and die.

It was a pioneer book. Here was a scientist, who, so to say, dared to believe that heaven and earth are connected as by a veritable Jacob's ladder. Professor Drummond did not use this Scripture figure. He used one that was very much less expressive. "I am well aware," he wrote, "that many see no such *thread* binding Nature and Grace. Others not only see no thread, but see no use in one. I can only say that for me there is no alternative but to see it; that I saw it before I knew what it was, and that if this were taken away much of

the solidity of religion would go with it." As a scientist, loving the works and processes of nature; as a Christian man, loving the works and ways of God, it amazed him; it gave new substance to his faith, and a new meaning as well as spirit to his studies, to find that the natural and the spiritual, distinct as they are, have yet the same laws in common; and that we may know of the higher, the invisible, through our knowledge of the lower, the visible. He stood for the essential fact which the dream-ladder of Scripture symbolizes. He seemed to see the living forces which he found repeating themselves throughout the ascending kingdoms of nature going up and up, reaching, entering, persisting in the yet higher kingdom of the spirit. He saw one half of the vision. These forces and laws he recognized in their *ascent*, like the angels sweeping upwards. He gave the impression that the laws of nature not only reached up to but invaded the spiritual. In a hasty moment he gave as a descriptive title to his collection of papers, and afterwards to his book: "Natural Law in the Spiritual World." I am justified in calling it "hasty," because he himself afterwards wrote: "At that time I had not thought much as to what this title actually meant. The few laws which formed the theme of the papers certainly seemed common to both the natural and the spiritual spheres; but it did not occur to me to regard this as a general principle." He knew that his work was fragmentary. In later years he regarded parts of it as unsatisfactory, and some of the applications of his principle as faulty. "I would write the book differently if I were to do it again," he was great enough to say years afterwards. "I should endeavor to be more ethical. But [he adds] it is still clear to me that the same laws govern all worlds."

To the vast majority of readers this book came as a surprise. It was as if Science had suddenly



spoken with a new voice, and was vying with Religion in proclaiming the Gospel. Many said in their hearts: "Here at last is what we want: Religion grounded in the very facts of the universe. Here for once is the plea of a strong man to believe in heavenly things, not simply because the Church, nor because the Bible says so, but because even Nature says so." And that was a message that took wings; and back to the author, from all parts of the world, from all sorts and conditions of men, came words of praise and gratitude.

Not so, however, a certain class of theologians and thinkers. Some of these felt that Revelation had been outraged; that Science, instead of serving Religion as a handmaid, was taking on the airs of a mistress; and that the Bible was being made of slight account. They raised the question whether the author should be invited any longer to religious conferences and conventions. Some of his lecture appointments were cancelled. At a large convention held in this country, the reporters were instructed not to take down anything which Drummond might say.

In vain! A certain idea had gone forth, projected with conviction, marked by scholarship, clothed with grace. And because that idea seemed to give substance and a new feeling of assurance to the things of faith, it had power. Able men, without fanaticism, showed quietly that the work had not been done faultlessly; and that logic could not help challenging the soundness of the position that natural law, physical law, should be identical with spiritual law, which has a distinctly ethical purpose. Still, there was something there which would not be set aside, and for which thousands showed themselves to be more than ready.

It crashed head-on into a solidly reasoned system which assumed to explain the universe, with all its multitudinous detail, by natural law alone, leaving

no place in the scheme for the objects of faith, or for anything which commands worship.

The learned biographer of Henry Drummond, the Rev. Prof. George Adam Smith, of Free Church College, in speaking of how the book was received by various religious bodies, says:

It was very natural that Swedenborgians should assert that many of his [Drummond's] positions have been anticipated in the Divine correspondences of their master.

And then follows this significant statement:

No doubt they were right in pointing out that Swedenborg's method of working down from the spiritual to the physical was preferable to Drummond's working up from the physical to the spiritual.<sup>1</sup>

And now what I want to say is, that *Swedenborg's method included both*. As a scientist he worked up from the tiniest bits of protoplasm, up through the aspiring forms of life in the inorganic world; up through the ever-ascending forms of life in the organic world; up through the domain of human life, from the bones of the body, the muscles, the nerves, the fibres, the fluids, the cortical glands; then up the ladder-rungs of psychology, from the senses through the memory, then through the stages of the lower mind, examining, testing, classifying its separate ranges of thought and affection, advancing by this means to a higher mind, up, up until he reached the very shores of the realm of the spiritual. He did this with an exhaustiveness and an exactness unattempted, even, by Drummond, and not to be matched by any Darwin or Edison. He did it with a philosophical insight that has justly earned for him the title: The Aristotle of the North. With him, as with Drummond, this ascent was not inspired by any preconceived theory. He searched as a scientist searches. He went steadily from fact to fact; from process to process. And because he

<sup>1</sup>Page 236.



never failed to ask, What is the purpose that is back of all these separate things, and yet holds them together in one harmonious economy of uses? his search tended upwards. He did not rove about as a mere relic hunter, picking up stray specimens here and there. His feet were planted firmly on the steps of a ladder. He climbed that stairway with almost incredible toil. Those who know the record of his thirty-four years of labor and research as a scientist, know how true this statement is. What Drummond did in a fragmentary way and almost accidentally, Swedenborg did with amazing thoroughness, through years of the closest application, and with deliberate purpose. In doing this he made two discoveries of fundamental importance:

1. *Nature abounds with living correspondences.* Laws which appear in the physical world are in evidence in the spiritual world, where they originate and where they manifest their ethical character. Swedenborg gives this striking illustration of this principle in one of his later scientific works:

As the blood is continually making its circle of life, that is to say, is in a constant revolution of birth and death; as it dies in its old age, and is regenerated or born anew; and as the veins solicitously gather together the whole of its corporeal part, and the lymphatics of its spirituous part, and successively bring it back, refeed it with new chyle, and restore it to the pure and youthful blood; and as the kidneys constantly purge it of impurities, and restore its pure parts to the blood, — so likewise man, who lives at once in body and spirit while he lives in the blood, must undergo the same fortunes generally, and in the progress of his regeneration must daily do the like. Such a perpetual symbolical representation is there of spiritual life in corporeal life; as likewise a perpetual typical representation of the soul in the body. (The Animal Kingdom, Part I, p. 451.)

In other words, Swedenborg discovered that spirit and nature belong together like soul and body. They have, so to say, a common rhythm. They act in harmony; they act in correspondence. This communication and relationship between things out-

ward and visible and things inward and invisible, between things natural and things spiritual, lies at the basis of all our thinking and acting. Because of it we speak in various tones according to our moods. Our involuntary gestures, the expressions on our faces, our actions are all expressive outwardly of what we think and feel inwardly, — except, of course, where there is a deliberate effort at concealment. Because of this, too, on a larger scale, we find nature full of what men term “analogies.” To Swedenborg, however, they were something more. They were living relationships between things visible and things invisible, between things natural and things spiritual. Listen to this striking passage, which I also take from one of his scientific works:

We shall treat of these symbolical and typical representations, and of the astonishing things which occur, I will not say in the living body only, but throughout nature, and which correspond so entirely to supreme and spiritual things that one would swear that *the physical world is purely symbolical of the spiritual world*, — insomuch that if we choose to express any natural truth in physical terms, and to convert these into corresponding spiritual terms, we shall by this means elicit a spiritual truth . . . in place of the physical truth . . . although no mortal would have predicted that anything of the kind could possibly arise. (The Animal Kingdom, Part I, p. 451.)

The latter half of this quotation is an exact description of what Professor Drummond attempted to do, and did do, on a small scale. And it comes to me like this: If the world could take fire at a book like “Natural Law in the Spiritual World,” with its obvious limitations and imperfections, what might it not do if it saw that same essential principle worked out in its completeness? Drummond learned and applied a few correspondences; Swedenborg learned and applied a vast number of them. Both found them in nature. Both recognized them as being something more than coincidences, having vision enough to see that they were the results of living processes. Drummond hastily called these



processes "natural laws": Swedenborg kept on for years in his research, and in the end he learned to see that they were spiritual laws at work in the natural world.

But the most wonderful thing of all—and here is where Drummond may be said to have been clearly outclassed—was when, as the result of his illumination later on, it was given to Swedenborg to see that the Word of God like the world of God was in every part of it alive with this great fact that the *Logos* like the *Cosmos* was the utterance of Divine Truth in corresponding natural forms. Recovering the knowledge of correspondences through the illumination and exercise of his higher rational faculty, there was placed in the hand of this peerless investigator the key to a true understanding of the World and the Book, Nature and the Bible. With that key he came down the ladder from realms of light to which he had mounted, and, with even greater assiduity, devoted himself through twenty-seven years to the interpretation and formulation of the spiritual principles gained in such a truly wonderful way.

And the result? An opened Bible, and such a view of Nature as answers Coleridge's question when he suggested that all things in the visible universe might be as diverse harps swept by one spiritual breath:

What if all animated nature  
Be but organic harps diversely framed,  
That tremble into thought, as o'er them sweeps,  
Plastic and vast, one intellectual breeze,  
At once the soul of each and God of all?

(Æolian Harp.)

2. I hasten now to speak of another equally important discovery which Swedenborg made as a scientist, and which, as in the former instance, he verified and learned to apply through higher knowledge and experience gained by his spiritual illumination.

In his "Principia" he pointed out that there are three atmospheres proceeding from the sun, one more subtile and within another:—auras, ethers, and the common atmosphere. They are like soft, descending stairs, relating the sun to its terrestrial earth. He saw that in this there was an essential creative principle involved. Further search revealed the fact that everywhere in nature there were what he called "successive orders" or "degrees" of substance, distinct from yet related to each other. Without a knowledge of these degrees or planes of substance and of life, he declared, one can penetrate but a little way in explaining the causes of things. With a knowledge of it one may advance with sureness into many otherwise insoluble mysteries. It was this truth which prevented Swedenborg from falling into the errors which entrapped Drummond later on; namely, that of identifying natural and spiritual laws as if they were of the same degree. For Swedenborg says:

The more one is perfected in judgment and the better he discerns the distinction of things the more clearly will he perceive that there is an order in things, that there are degrees of order, and that it is by these alone he can progress, and this step by step, from the lowest sphere to the highest, or from the outermost to the innermost. (*Economy of the Animal Kingdom*, Vol. II, p. 202.)

That was his method. In his search for the soul of things he came at last to the human body. Here, he reasoned, the spiritual must reveal itself in the natural in fulness. He was true to his method. He advanced by "degrees," with the result that he saw substances ranged in orders, in layers, in series; one within another; contiguous to each other, so that the impulsion of the one imparts something analogous to the other. Here is the basis of correspondence, of which we were just speaking; namely, "a mutual adaptation of higher and lower, of inner and outer, finer and grosser, so that there



becomes possible a communication and transference of motions from one to the other."

To borrow an illustration:

There is the relation of the affluent waves of ether to the eye, of the eye to the sensory fibre, of the fibre to the cortical gland, of the cortical gland to the common sensory, of the sensory to the imagination, of the imagination to the intellect, of the intellect to the soul, of the soul to God. (Translator's Preface to Swedenborg's *De Anima*, XV.)

These two things, then, degrees of substance, and the correspondence between them, Swedenborg formulated and elaborated into definite principles as a scientist. They proved to be of fundamental importance in setting forth his later religious teachings, and as affording a philosophical explanation of the relation of the soul with all things in the body, and of the spiritual world as the world of causes with the natural world as the world of effects. For thirty-four years Swedenborg worked assiduously as a scientist; mounting, ever mounting the ladder of knowledge. And in the end he discovered, that, as it has been happily expressed, it is "a ladder of two-fold passage," even as in Jacob's vision angels were seen ascending and then descending the great stairway stretching from earth to heaven. His toil upward marked his career as a scientist; his return from the spiritual altitudes into which he was afterwards intromitted, with a knowledge of heavenly laws and principles gained "from things seen and heard," which enabled him to interpret the phenomena of our human life and to disclose the spiritual riches of the Word of God — *that* marked his work as seer and theologian.

In a passage of great beauty, Swedenborg exclaims:

In this ultimate circle of nature we may receive the wonders of the world, and as we ascend the steps and ladders of intelligence receive still greater wonders, in all their significance and with full vision; and that at length we may comprehend by

faith those profound miracles that cannot be comprehended by the intellect; and from all these things, in the deep hush of awe and amazement, venerate and adore the omnipotence and providence of the Supreme Creator; and thus, in the contemplation of Him, regard as vanity everything that we leave behind us. . . . The last end, which also is the first, is that our minds at length become forms of intelligence and innocence, may constitute a spiritual heaven, a kingdom of God, or holy society, in which the end of creation may be regarded by God, and by which God may be regarded as the end of ends. (*The Animal Kingdom, Part II, p. 366.*)

As Dante knew that he was rising to a higher heaven by the richer smile on Beatrice's face, so Swedenborg must have felt that he was drawing ever nearer to the Kingdom of God by the increased enrichment and beauty of the truths of wisdom which gladdened his eyes and urged him ever onward and upward. The point of all this? It is that there is presented here an ideal of education to be found nowhere else: that of studying science, in whatever branch of it, or art, or history, or psychology, knowing them to be inwardly radiant with spiritual truth. How better can I emphasize this than by quoting these words spoken in this very place, on a similar occasion eight years ago, by one whose outward presence we sorely miss today, who dared and did so much for this school and college, who loved it to his dying day, who gave to it without stint the energies of his intelligence and of his will, who never lowered his ideals nor wavered in his faith that Urbana University had a high mission to perform and would perform it. Frank Sewall, my brother and companion in the ministry, my pastor in the days of my youth, my master during my student days to whom I owe so much, long will you be gratefully remembered by this institution as one of its most influential and illustrious leaders! I can hear him ask the question from this platform:

Why should such an august name as 'Urbana University' have been placed in the State of Ohio's charter of an incipient



school, which as yet had nothing but a grove of trees to start with? (Commencement Address on "Swedenborg and the University," July 19, 1908.)

And then I hear him giving this answer:

Why, indeed, except that the founders saw that in the combined science and theology of Emanuel Swedenborg there lay the possibility of erecting a scheme of truly universal education? By this I mean an education no longer one-sided and toppling — either to a bigoted and irrational theology to be accepted by blind faith, on the one hand, or to an utterly godless and agnostic science on the other; not an education that sees in the universe of human experience only a material earth and a perishable body, but an education that sees two worlds in the universe, a spiritual world and a material world, and that sees in man two bodies, a spiritual body and a natural body; therefore an education that, by the law of correspondence between the natural and spiritual works of God, can interpret the psychology of nature, the providential meaning of natural science and of man's earthly life. . . . Such a conception of a universal science and basis of school culture — universal as no system of teaching . . . had ever been hitherto — this was what justified, or seemed to justify, the founders of this school in calling it a university; not necessarily that here everything was to be taught, from typewriting to flying a machine, but that whatever was taught should retain and embrace and illustrate that profound and universal principle, that God can be known; that He can reveal things both in Nature and in a Book; that He can become Man and the Redeemer of men; and that His kingdom embraces, beyond the lower planes of man's earth life, also the upper spiritual planes of man's eternal life; and that man can be taught the relation between these two planes or spheres here and so read the meaning of science and of the earthly life and "justify the ways of God to man."

Members of the graduating class, I have refrained from exhorting you, as is customary on such occasions, to go forth highly resolved to do your utmost best, thinking high thoughts, living nobly, grateful for the benefits which you have here received. That, pray God, you will do. I have ventured to appeal to your higher reason by bidding you consider the nature of the universe in which you live. For of what avail are appeals to be good and to

bear yourselves worthily as men and women unless, indeed, you believe and are aware of the nature of the world through which you are passing and of the life which it has been Divinely given you to live? Our felicitations on such an occasion, our most earnest exhortations must count for little unless the eyes of your intelligence are opened to the vision of the ladder that stretches from where you are, its feet firmly planted on the ground, its top reaching to heaven, God over all, and angels of light ascending and descending as a sign of the aspirations and inspirations that may and should be yours.

There are those who say to us:

This is a materialistic age. The hurry and rush of men possessed with a passion for wealth are evident. The tendency to make the goods of earth the end of human existence is real and ominous. It has lowered the tone of our press. It has allowed the money-changers to put their tables in our council rooms and legislative halls. It has de-spiritualized much of our education, and it has silently and unconsciously weakened the spiritual fibre of the church itself.

Such a condition is ominous. The remedy is not in exhortations to goodness, however fervid; but, first of all, to gaining a true vision of the nature of this world and of our human life, and then a determination to follow the vision and actualize it. I leave with you these words from Goethe's "*Faust*," more impressive than ever now that a materialistic philosophy of selfish might has resulted in an outbreak of violence that has well-nigh wrecked the world:

Thou hast destroyed it,  
The beautiful world,  
With powerful fist:  
In vain 'tis hurled  
By the blow of a demigod shattered!  
The scattered  
Fragments into the void we carry,



Deploring  
The beauty perished beyond restoring.

And yet that must not be our closing thought or  
mood, but this:

Mightier  
For the children of men,  
Brightlier  
Build it again,  
IN THINE OWN BOSOM BUILD IT ANEW!  
Bid the new career commence,  
With clearer sense,  
And the new songs of cheer  
Be sung thereto!

JULIAN K. SMYTH.

## THE NATURE OF THE LORD'S RESURRECTION BODY.

BY THE REV. JOHN FAULKNER POTTS.

**T**HIS is a sacred subject, and in all that we have to say or think about it let us pray that, taking no credit to ourselves, we may be led by the Fountain of Light Himself.

When the inspired writings of the New Church speak of the Lord's body they do not mean His material body, but that external sensual degree of man which all finite men put off at death, but which the Lord then retained. For want of knowing this it has come to pass that the subject of the Lord's resurrection body has been found to be difficult of solution, and from the beginning of the Church has excited controversy and mystification. The subject has never been made clear, and is still attended with speculation more or less unsatisfactory.

For if on the one hand we say that the Lord dispersed His material body in the sepulcher, what becomes of the statement that He rose with His whole body complete that He had in the world; and if on the other hand we say that the Lord glorified His material body, and thus made it infinite and Divine, we are then confronted with infinite and Divine matter, which is a contradiction in terms, and is unthinkable; it is like speaking of infinite finiteness, or finite infinity. This being so, the question arises, Is it possible to formulate any doctrine or theory of this subject that will be perfectly satisfactory to all? In the opinion of the present writer this ought to be quite possible, for the writings of the New Church contain it, and this now remains to be shown.



In the first place, however, let us clear the ground by showing that the Lord did not rise with His material body.

The human from the mother, which was in itself like the human of another man, and thus material, the Lord put off. (Doctrine of the Lord, n. 35.)

As His body was now not material, but Divine substantial, the Lord came to the disciples when the doors were closed. (*Ibid.*)

In the supulcher the Lord put off all that was maternal; in the sepulcher everything of that kind was to be dispersed (*dissipandum erat*): in the supulcher the Lord rejected all that was human from the mother, and dispersed (*dissipaverit*) it. (Athanasian Creed, nn. 161, 162, on page 35.)

These plain statements of the writings of the Church make it abundantly clear that everything material in the human body of our Lord was got rid of in the sepulcher, and consequently that He did not rise with His material body.

Let us now proceed to show that by the Lord's body the writings of the Church mean that external sensual degree which all finite men put off at death, but which the Lord then retained.

By His own power the Lord made Divine all that was human with Him, thus not only the rational, but also the interior and exterior sensual, thus the very body. In this way He united the Human to the Divine. Not only the rational, but also the sensual, thus the whole body, was also made Divine and Jehovah. (*Ibid.*, n. 2083.)

By "to put the hand upon the eyes" (Genesis, xlv, 4) is meant that the external sensual, or that of the body, shall be closed (*Ibid.*, n. 6008.)

The grating [on the altar] signifies the external sensual, which is the ultimate of life with man. (*Ibid.*, n. 9726.)

By the sensual which is the ultimate of the natural is meant that which is properly called flesh, which perishes when the man dies. This sensual is the ultimate plane, and is common to man with brute animals. (*Ibid.*, n. 10236.)

These things signify the Lord's Divine life in the sensual, which is the life proper to the body, and also the resurrection of this: that the Lord rose again with the whole body that He

had in the world, differently from other men, is known, for He left nothing in the sepulcher. (*Ibid.*, n. 10252.)

These plain statements of the writings of the New Jerusalem clearly show that the Lord's sensual was His "very body," and His "whole body"; that the external sensual is the ultimate of man's life, and consequently that his natural body is not this ultimate; that the external sensual of man perishes when the man dies, just as it does with the brutes; and that the Lord's Divine Life in His sensual is the life that is proper to His body; consequently it does not belong to His material body, which, as we have seen, was dispersed in the sepulcher, and therefore after the Lord's resurrection never had any life in it; thus the Lord's Divine Life was henceforth in that external sensual which finite men put off at death, but which the Lord then retained.

JOHN F. POTTS.



## THE FRUITS OF CHRISTIANITY.

BY THE REV. LOUIS G. HOECK.

IN that upper room in Jerusalem, during that last memorable discourse with His disciples, our Lord said unto them, "Verily, verily, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father." Here is a wonderful promise to every true Christian, a promise which cannot fail, because it comes direct from the lips of Him who is "the way, the truth, and the life." The only question is, How do we understand it?

There can hardly be any question as to what is meant by the first part of the promise — "the works that I do shall ye do also." The Lord's works were chiefly works of healing. When John the Baptist in prison "heard the works of Christ," he sent two of his disciples to ask the question if Jesus was the Christ or not. These "works" were not the proof of the Messiah expected by John. But the Lord said, "Go and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The Lord then distinctly promises that they who believe in Him shall do these works. On the other hand the doctrines of the New Church declare that "after the Lord had manifested Himself, and had been received and acknowledged in the Churches as God eternal, miracles ceased." The facts of history are in agreement with this statement. The miracles recorded in the book of Acts and the Epistles were regarded as

signs of the Lord's presence working with the apostles. But subsequent literature makes less and less of miraculous works of healing as proofs of Christianity.

Further, the doctrines of the Church state that "miracles are not done at this day, as before, because they compel, and take away free will in spiritual things; and, from spiritual, they make man natural." Thus the New Church today is not established through miracles, but by a rational understanding of the spiritual sense of the Word of God, and a life according to it.

These teachings seem to contradict the letter of the Word, or the plain teaching of the letter. They say, The day of miracles is past. And yet the Lord says, "He that believeth on me, the works that I do shall he do also." How shall we reconcile the apparent contradiction? This is effected by a simple understanding of the doctrines. They insist that faith will never be established by miracles, but they nowhere say that miracles will not follow faith. Quite the contrary; they everywhere emphasize the power of faith in the Lord to overcome everything disorderly in the world. Faith must be accompanied by the cure of physical disease as the proof of its existence. Nay, further the cure of disease and the cessation of premature death, or at least an approach to more normal conditions of life, must be regarded as proofs of Christianity, without which it may be argued that Christianity is a failure. For this reason the Lord specifically directed the attention of the Jews to his works as a proof of His Divinity. He said, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." And He made the same appeal to His disciples just before He promised them like power to do the works that He did. He said,



"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also."

The nature of the Lord's works is clear and unmistakable. The outward effect is plain. But the method by which He accomplished these works, that is not apparent. We know that the miracles He wrought were done in accord with the laws of spirit and of nature, and were in no manner or degree violations of the laws of order. But right here lies our difficulty, because of our exceedingly imperfect knowledge of the relation of spirit to matter, or of the laws of influx or of correspondence. The great question then is, How shall we acquire a fuller knowledge of these laws, that we may restore order in the world? There are at least two ways of gaining this knowledge: one is by experiment, and the other is by the spiritual life. These two methods have a parallel in the experiment and experience used to determine the laws of nature. The laws of chemistry, the laws of electricity, the laws of therapeutics, and other sciences, have all been learned, so far as we know them, by experiment and experience. So is it with the laws of nations, we try out certain methods of dealing with new situations in life, different nations testing different methods, and then profit by the experience of a continuous test. And very frequently we require to pay dearly for our knowledge. We experiment, and often learn more by the mistakes we make, and the serious consequences sometimes attendant on them, than by our successes.

Why may it not be so in the cure of disease? Why may we not experiment that we may learn the laws of correspondence or influx in their relation to health? Why not? It is one of the signs of the times that many are prompted to do this work,

many are filled with the desire to cure by faith. They take the Lord at His word, and are moved to put it to the test. Some of them may be governed by selfish motives, and they may have formulated a false philosophy concerning faith cure. But the question regarding the facts, and the meaning of the facts, still remains.

It appears to be a sign of weakness, and also of narrowness, when we ignore the facts and make no attempt to understand their meaning simply because the cults which practice this faith cure do not believe in the Lord as we do. The same weakness and bigotry appeared in the disciples, when the zealous disciple John acting as their spokesman said, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." Note the catholicity of the answer, "Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

We may disregard, or discredit, the extravagant claims of many faith healers, together with many of their irrational views, but we have to explain a number of facts. We know that many have experienced wonderful cures, we know that many who have believed have nevertheless failed to be cured, and we know that in many cases faith has not been shaken by failure to get relief. For many the Lord's promise has brought hope into their lives, a new hope that promises salvation to them as they feel the need of it from physical disorders. And wherever that hope lifts them up to a faith in God, and newness of life, it is not to be frowned down because "they do not follow us," because they do not believe as we do, or have the same aim in life as we do. We have much to learn. How far can genuine faith effect the cure of disease? How far can faith avail without any means, other than prayer

and effort? When are other means, such as medical aid affords, hygienic and otherwise, necessary? And when is cure beyond the limit of faith, or any other known means? When is disease incurable so far as the individual is concerned? We know that all is subject to laws, natural and spiritual. But what are these laws? We ought to know them that we may observe them. We must confess that we are very ignorant of them. Yet surely as we learn them through experiment and experience, and obey them, we shall witness many marvellous things in accordance with the promise, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also."

The Gospel message, however, has not inspired us New-Church men and women so much with the desire to attain physical salvation or health, as with the ambition to gain spiritual salvation, or soundness of soul. Here is where the "greater works" of the Lord must appear, in being freed from the spiritual diseases that are the root cause of all physical diseases. The two kinds of "works" are complementary. Therefore we read in the Gospel, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

The Lord cured the infirm and diseased because He had felt in Himself the evil influences that produced these disorders, and conquered them. Probably at the very time when He was healing the sick He was effecting a victory over those very evil forces that produced the physical malady. The outer work, which was all that He could make manifest in that external age, was evidence of the "greater work" done in the spirit. And He has promised that we shall likewise do these greater



works because, as He said, "I go unto my Father." Because He had ascended on high, because He had perfected His human nature, and made it Divine through suffering, therefore we have power likewise to perfect our weak natures, and become one in Him, as He is one with the Father. This is the greater work now made manifest by the Lord Jesus in this age of His Second Coming.

The task, then, assigned to us is mainly that of doing the "greater works" of the Lord. It is the mission given us by the Spirit, that which we feel called on to do as our contribution to the christianizing of the world. And on our faithfulness to that task depends the general improvement of the world — its permanent gain. All our study of the Word of God and the doctrines of the Church should be directed to this end — the salvation of our fellow-men. And we are truly doing our part when we take our share of the world's sorrows, as the Lord assigns it to us, bear it manfully, and overcome.

What is it that prevents us from seeing ourselves as others see us? Why are we blind to evil in ourselves? Why blind to the good in others? When we have discovered this in any one direction, and have had our eyes opened by the Lord, by the removal of the evil influences that induced this spiritual blindness, then we have done something to restore sight to the physically blind. And so with every other disorder of the spirit. Whatsoever ailment we have, that we must be cured from by the power of faith in the Lord Jesus Christ. We are infected in the spirit with all manner of diseases. "Salvation" means "health," and "Savior," He who heals both soul and body.

It is for us to learn to diagnose the disorders of the spirit just as clearly as the physician diagnoses the disorders of the flesh. We ought all to know at once when men go through life halt and maimed. The nature of leprosy in the spirit ought to be as

unmistakable as that dread disease is in the body. And so with the other maladies in the soul, we should be familiar at least with the most common, and particularly with those with which we ourselves may be afflicted. Then our work lies before us, life's greatest work, the work of faith in procuring salvation.

"Faith without works is dead." We must do the works of the Lord, or perish. We have too much "faith alone" in our midst, too much intellectualism, too much talk, and too little work done. We trust too much in what we know, and too little in the power of God to cure both physical and spiritual disease. We believe in the Lord Jesus Christ as the only God of heaven and earth, we believe in Him with our reason; we rationally accept the doctrines of our Church, but we have as yet made little impression upon the life, have accomplished little of the "works" or the "greater works" of the Lord, otherwise we should be a greater power for good in the world; we should not be a divided Church, but a united Church before the Lord, and before the world too.

We are repeating the experience of the early Christian Church, and must retard the real progress of humanity if we persist in our course. Swedenborg said:

The reason why the Lord called the disciples men of little faith, when they could not do miracles in His name, and why He could not do miracles in His own country on account of their unbelief, was because the disciples did indeed believe the Lord to be the Messiah or Christ, likewise the Son of God and the prophet of whom it was written in the Word, but still they did not yet believe in Him as God Omnipotent, and that Jehovah, the Father, was in Him. And yet in proportion as they believed Him to be a man, and not at the same time God, His Divine, to which omnipotence belonged, could not become present with them by faith, for faith causes the Lord to be present. (*Apocalypse Explained*, n. 815.)

We say that the Lord Jesus Christ is God, and that all power is His, but do we believe it? Why

then the persistence of so many evils in our midst? We do not love one another as He hath loved us. We are not markedly different from or superior to our generation. We have yet to shew our belief in the Divinity of the Lord by a changed life, a stronger and warmer community life in our Church, a life which makes us feel a brotherhood in Christ, with all who are struggling for better conditions in the world.

How many of us can say that we have realized the Lord's promise to do greater works than those external works He did, even in a limited degree? How many can testify that their nature has been transformed by contact with the Lord Jesus Christ, that they have in a measurable degree, for example, ceased to resent an injury, or to be intolerant when their cherished opinions are challenged, or called in question? We have little idea of the power of evil over us. It needs a crisis, like this war in Europe, to awaken us to facts which we would fain ignore altogether. But "there is nothing covered that shall not be revealed." The Lord intends that we should not remain ignorant of the evils within, otherwise they must prove our ruin. He prays not that we should be taken out of the world, but rather that we mix with it, and by that mixing have all that is selfish and worldly in our nature brought to surface, that we may see it, and glorify His Name through victory over it.

There is much work to be done in the world, work for each in his own way, as the Spirit directs. Many are led to place the emphasis on works of healing, or reform, or public improvements, or benefactions. To them such works of mercy and love are of paramount importance. Others are led to see that their work lies in understanding the deeper issues of life and death, and in doing faithfully whatever lies in their power to destroy the power of evil in the heart and life. And wherever



men and women are sincere in their efforts to do good "in the name of the Lord" outwardly or inwardly they are working together for the coming of the kingdom. The essential thing in life is not to be sound doctrinally, but to do the will of God. It is often argued that you must have doctrine to know the will of God, that the good is impossible without the true. Undoubtedly this is so. But the truth which directs intelligent action is not necessarily theological or purely doctrinal. There has been much confused thought on this point in the past. The strict theologian claims that men must first accept the dogmas of the true church before they can do good works. Hence the exclusiveness of the Church of God, and its identification with a specific organization.

The Lord continually decried this narrow spirit of the church. He denounced the hypocrisy of its leaders. He had His chosen twelve, but He also befriended the publicans and sinners. The truth which instructs man in the nature of the works of God which he is called upon to do is universal. No one church has a monopoly of it. It is summed up in the simple precept, "Do unto others as ye would that they should do unto you." And the only essential condition of enlightenment is willingness on man's part to do God's will, to do whatever God gives *him* to see to be right. For "whosoever wills to do the will of the Father, he shall know of the doctrine, whether it be of God, or I speak of myself." There is a vast significance in Swedenborg's statement that "the Holy Spirit is the Divine proceeding of the Lord; and the Lord is perpetually present with every man" (Invitation to the New Church, n. 23).

We require to broaden our outlook. A deeper sympathy with the aims and purposes of the world's workers will disclose great movements for the uplifting of humanity, and the existence of a faith that

warrants credence because it produces good results. And a different point of view in relation to our associations with those in our own Church will tend to unite us more in working out the practical value of our doctrines, than in mere doctrinal agreement. We never grasp theory aright until we have at the same time worked it out in practice. The true content of God's Word is in the life. Works are the fruit of Christianity, and the Spirit of the Lord is working in and through His people in many various ways to bring a new order out of chaos. Each has his part to do as the Spirit directs, and it betokens a failure on our part to grasp the magnitude of the movement of the Holy Spirit in mankind when we discredit the works of God in other religions, even in faith healing, simply because the workers do not follow our preconceived ideas or methods. The greatest thing in the world is to have a faith that works. This gives evidence of a living belief in the Divine Humanity of the Lord. The fruits of Christianity are multiform. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." Any petition that man makes that is in order will be granted. The problem before us is to learn what is right to ask, and have faith in the Omnipotence of the Lord to grant it.

LOUIS G. HOECK.

A RELIGION FOR THE AVERAGE MAN:  
CAN WE MAKE THE NEW CHURCH  
ANSWER THAT DESCRIPTION?

BY THE REV. FRANK A. GUSTAFSON.

**I**T would appear to the writer that the matter involved in the title and subtitle of this article would be better stated were we to ask, How can we make the New Church a Catholic Church? And if that is the matter involved he would ask, Is not the New Church just that — a Catholic Church? Is not its very catholicity its most distinctive characteristic? Could there be anything more Catholic than it is? To whom does its religion not apply? Whom of the many classes of men in the world does it miss? What man is outside the pale of its life, doctrine, and endeavor? What man or class of men is so well equipped as not to need its ministrations? What man or class of men but may find in its doctrine and life that which must make life, opportunity, and endeavor richer, nobler, more wholesome, more adequately full and perfect? Is not its fundamental, primary element that principle which all men, irrespective of quality, or place, or position, or station in life, demand as the primary element in all religion, namely, truth, and truth in practical form? It is truth, founded upon truth, established upon truth, substantiated as truth, corroborated and confirmed by every element of rationality and free intelligence — a faith of knowledge, a belief based upon demonstrable fact; a faith not held subject to any human authority; a faith which under no circumstance or exigency of reason “warns off” rational thought. The dogma-



tism and ecclesiastical rule so sadly operative for ill in the "former" church has absolutely no place in the New Jerusalem. Indeed, it is so free as to positively forbid, in language most emphatic, any man's acceptance of any interpretation of Scripture, or doctrine from Scripture, upon the authority of any man, priest, body or council, upon any other authority than that of conviction and rational confirmation; allowing only that one shall not ignore the need of illustration and illumination from the Lord in all such matters. Even as in the fields of scientific research truth is the only recognized authority, so here, no other authority than truth, as truth is perceived and comprehended, shall be permitted — priests, boards, councils, synods, or what not to the contrary. Opinion is to be held subject to but one authority, fact. It requires in matters of faith, belief, and doctrine, only that one shall be in an affirmative state of mind, open to conviction, teachable, ready to believe, willing to lay aside personal prejudgment and prejudice when sufficient evidence has been presented. It makes, indeed, a canon, or rule, that no man's will and understanding shall be compelled by the will and understanding of another, but that a man must compel himself, thus granting him the legitimate prerogative of the rational, independent mind in all matters of faith, creed, and doctrine.

If this be not catholicity, pray what is? If this be not universal, what is universality? Here is the dream of the ages come true — a religion that embraces the need of men in all times, of all sorts and conditions of mind, soul, and estate; that provides according to one's own personal, peculiar states the things which are necessary, vital, and essential to his own specific, spiritual needs and condition; and this no matter what he may be, no matter who he may be, no matter what his circumstances in life, his place in society, his condition of

body or soul. The truth which is in and of its doctrine is no mere natural form of truth, partial in its applicability. It is not a thing that can be compromised by any peculiar time or particular place or person. The truth of it is true, true now, true always, true upon earth, true in heaven, as true for one man as for another man. It encompasses all times, reaching back to embrace every truth of former dispensations, reaching forward to reveal truth for all ages to come, opening and providing for an interminable progress. From beginning to end it is a faith truly catholic and universal, so comprehensive as not to ignore the need any man may know, and, moreover, eminently practical. It is not merely a system of truths that are to be believed, it is a doctrine that is to find place, and manifest power, in any and every walk or calling of life, a doctrine that is to stand under the test of practical activity and endeavor.

Mark the following statements: "All religion has relation to life." "The life of religion is to do good." "The faith which saves is to believe those things which are in the Word and do them." "Love to the Lord consists in trusting Him and doing His commandments." "To do His commandments constitutes love toward the neighbor, because to do His commandments is to be useful to our neighbor." "Real faith is nothing else than the acknowledgment that a thing is so because it is true." "Charity is the affection for use." "In order that a man may receive the life of heaven, it is necessary that he should live in the world and in duties and business therein." "Charity consists in doing what is right in every work, and what is due in every office." "Heaven in a man is to will and do good to the neighbor apart from any view to reward."

Here we have religion of no uncertain quality. It is religion for daily use, for daily duty, for the ever-present and pressing needs of the day and hour.

Its exemplification is not merely the assumption of a holy name and the performance of certain specific, perfunctory church duties. It is not even abstaining from certain specific acts recognized and admitted to be evil. It is religion in full application to life in all its states and stages, — not devoid of faith but applicable to life in such full degree because of its lucidity and rational insight into matters of faith provided by it. Therefore this religion can know no narrow range of life. Equipped with fact the mind is gifted with power by means of which to direct, not only the activities peculiar to the natural plane of life, but to actually enter upon and realize activities distinctly of, and belonging to, spiritual planes as well. In it and by means of it the mind, verily enlightened by God out of heaven, finds that truth which reveals the very fundamental laws of human relation plus the laws of Divine government as enacted in both heaven and earth, thus making known what cooperation between man and God really means and is. This religion actually carries the principles of religion into the very motive and intent of the daily occupation in a manner unknown in any other form of religion in the past. It goes to the very soul of the man, seeking to make him over into the "real measure of a man." There is no department of life in which its voice is not heard, business, pleasure, science, learning, all are under its immediate jurisdiction. It cannot but enlarge life and its meanings. It cannot but broaden one's concept of truth, stimulate one's ideal of personal responsibility, and provide one with the one great, profound, mighty attribute of the soul, right understanding, out of which may come those noblest of all attributes, faithfulness, constancy, efficiency in the service of truth through good.

Such is the New Church in the essentials of its religious principles, primarily a religion for life and living, a religion simple in the statement of its



faith, clear-cut as to its doctrine and precept, practical in its definition of that in which the life of religion consists. May we not then concede that this religion, so simple in its fundamentals, so easily comprehended in its essentials, so tremendously virile in the definiteness with which it defines and details religious duty, may we not then concede that this religion must meet the need of the average man more fully than any other form of religious principles or faith?

This would be apparent to even the average man himself were it not for one thing — he is so intensely a natural man that he has neither desire nor inclination for things called religious. To fit the doctrine of the New Jerusalem to the average man we must first learn to know the average man as he is, see him as he is, weigh him, measure him, appreciate him at the worth with which he appreciates himself, feel with him, learn to estimate values and qualities as he estimates them.

And this average man is very much a natural man, and like all natural men he has the unhappy faculty of wrongly estimating values. He is prone to regard the proud as the happy. He is easily won over by mere bulk. He gathers tinsel as if it were, verily, fine gold. He is inclined to lay stress upon quantity when and where the real matter at issue is quality. He is so intimately associated with a natural world, so absorbed in its passions, so thoroughly in sympathy with its awards and rewards, deals so much with the transitory things of this "world of the seen," which things are vividly real and tangible because of the persistence and insistence of their intrusion, that he is biased in their favor, and a truer judgment of spiritual qualities and discernment of worths and values of an "unseen" world, of far more permanent quality and of deeper and richer experience, is really denied him. How seldom does the average man perceive that the

truest values to be known in the experiencing of life are to be found in what one is, rather than in what one has? How rarely can he bring himself to measure fortune by the standard of faithfulness? It is the brutal bigness of the things with which he is associated that appeals to him. He holds one mighty by the measure of calculable spaces, as it were — riches are dollars, or lands, or estates, houses, honors, reins of power. As has been said of him, "He drops the diamond because it is small to snatch the limestone because he can get it in chunks." It is difficult for him to comprehend the truth of Luther's observation, "That riches are amongst the pettiest and meanest things God can give to men. Therefore He so often gives them to persons to whom He can give nothing else." With the average man extent, capacity, bulk, size and form overshadow such things as character, temper and worth. His measure is of superficial areas. He weighs in avoirdupois. Knowing as he imagines himself to know, even his knowledge is too frequently merely assumption based upon appearances of truth; and consequently he is in error as frequently as he is in truth, for so is all mere surface knowledge, mere half-knowledge. More frequently than not he does no thinking for himself, being content to accept what others may think for him, or merely to receive passing impressions of truth which gain no real hold upon him, never become part of him and his mind, rarely have much to do with the formation of his character, and seldom interest him enough to establish themselves as settled convictions.

How is this man then to be made a religious man? How are we to interest him in spiritual forms of truth, in which he seems to take no interest, in which he must do much of his own thinking, whose principles are to be made his own, and by means of which he is to govern every act of his life?

We must remember that this man, a natural man,

and very much a natural man, has acquired a decided prejudice against religion because he has seen so much of religious folks, and much of what he has seen is not to the credit of either religion or the folks who have professed it as religion. He has had some experience and has found that religious folks are only too frequently inclined toward "fussiness." As he sees them they are so busy about many secondary, subordinate, and nonessential things. It is a fact that the average churchman is usually engaged in doing only the little things which he likes to do and which cost him but little effort. Only a few of the many in the church are in the delight of doing the bigger things and the more important things, which cost money, time, and effort. It is undoubtedly true that most church-folks do have some liking for church-going, hearing sermons, and all that; but for the most part these things are the expression of their personal prejudices and predilections, and must be made to meet their personal convenience if attended at all. Too many church-goers are mere hobby riders, particular about little sins, and emphasizing their importance beyond all due sense of proportion, seemingly unable to rise to the consideration of spiritual duties in a larger sense than that of a mere crusade against petty sins. The average man has experienced relations with the class of church-goers who show their religion in mere outward gesture of piety, praying aloud, groaning about sin, sighing sadly over the unfortunate condition of other folks, living narrow restricted lives, it may be dressing in plain, unattractive garb, going about with a Bible under the arm, preaching to and at other folks at all seasons and in all places, and this "warns him off" from religion of all kinds. He has not been able to perceive that religion, that is true religion, is a natural expression of an orderly and wholesome life. It seems from much of what is manifested in its name



that religion is something added to human nature, which calls for a life that is altogether contrary to the normal expression of manliness and manhood in living. It seems to emasculate a man, denies him certain qualities and characteristics of freedom and enjoyment which he deems essential to the happiness of life at its best. In fact the average man who as yet has not experienced religion, has the idea that religion is not worth while, for it takes the best out of life. As some one has said, "It seems to make all good things bad, and all bad things good." "The things one wants to do must not be done, and what must be done no one wants to do." This is no unfair indictment of the professional religionist, for he does make religion most unattractive. Either it is a superficial piety made manifest by an asceticism that holds itself aloof from the world and the life men live in the world, as if, verily, afraid of contamination; or it takes on the appearance of a superstitious fanaticism, that, in order that religion may be put to proper practice, seeks the seclusion of the cloister, the darkened cell, and the dismal retreat. No wonder the average man wants none of it. The piety associated with that sort of religious expression and the hysteria associated with its revivals, this inane and unhuman manner of "being religious" and "getting religion" is bad, and always has been bad, in its influence. It is based wholly upon misconceptions of what is the will of God. It goes contrary to the rational hope of human hearts. It makes a man so unnatural that one doubts whether he is man after all. It may be "a separation from the world," but any separation which causes a man to absent himself from the world in which men live, to deny himself the society of his fellows in their business, and in their sports also, to practice a negative religion, such as has been stated above, is a misinterpretation of the "separation" into which God, the Lord, calls His people.

The fact is that the Christian religion is an active, positive, practical force operating in the world for the sake of justice and judgment in it. It must be lived in the world, in the very midst of what the world itself is, in touch with the conditions of the world and its interests, and yet not be smirched nor contaminated by what is evil in it. And that man is truly religious, has a far more true piety, who plunges into the stream of human life, fetid though it be, and with manly purpose sets himself and his strength to rescue it from its disorders. He is pious who consents before God to live soberly, righteously, and godly in a world of actual things; who, as the very incarnation of manliness, virtue, and godly fear, consents to mingle with the crowd in the highway of life. A man's religion must be found at work and tested in the humdrum drudgery and the hot, dusty stretches of life. It must be a practical every-day affair. It must be as much a part of his make-up as his lungs and his blood. True religion is a sound, sane, pure, manly mode of living in the very presence of evil and amongst men, be they good or bad. The man who is the friend of God is the friend of his fellowman. The man who works with God works for God amongst God's people.

Any religion that consents to put stress upon mere form or unpracticed theory is not religion. It is mere religiosity. To lay stress upon the forms of religion and not upon the practice of religion is really to deny religion. It leaves one open only to the mystical elements of religion, especially religious feelings, and these are feelings least of all to be trusted. True religion is a binding of the spiritual nature of the man to the very person of God upon whom the man has learned to depend with a consciousness of dependence, and it is the practice of what springs from that relation with God.

A true religion never destroys in any man any-

thing that is worth saving. It makes the individual conscious of a power wherewith to judge of what is worth while amongst the many things apparently worth while but really worthless. It enlarges the perspective of life and so increases the field of usefulness in life. It amplifies power. It enriches every worthy element of living. It actually fulfils the man. It is life at its best. It means the completest possible maturity of the physical, mental, moral, and spiritual powers within the man. Its truest business is to make men broad, to cause them to recognise good whenever and wherever they see it. It makes life symmetrical, rich in achievement, grand in the loftiness of its purposes, complete in the wholesomeness of its health. It is life balanced, sane, settled, fixed. It is holy simply because it is whole. And it is no mark of holiness in a man that he wear either a long coat or a long face. It is not evidence that he has received Divine orders that he is ignorant of the affairs of an active business world, and manifests in his dealings with his fellows a commercial imbecility. The first sign of the apostleship with God is manliness. The godliness that makes a man unnatural is fraudulent. One must be manly before he can become saintly. His saintliness must be backed up by, certified to, glorified by hard work.

Let your average man, then, see that the spiritual anæmic is not the religious man at his best, and that this religion of the cloister and the convent, this fraudulent piety, is really a travesty upon real religion. Correct his perspective in regard to religion, and the practice of religion; define it as a walk with God in the walks of men, a goodness natural to men but made whole by God. Let him perceive that it is the one thing that has power to enable him to realize the best in himself and in his opportunities; and that the exemplification of it means to him manhood, moral health, sound mind, ra-



tional feelings and life in the very bed-stream of existence, and you have him. Surely the religion of the New Church, as defined in detail in the earlier portion of this paper from the very doctrine itself of that church, must meet this universal need.

Thus the average man, yes, even the average religious man, utterly mistakes the uses and functions of religion. So much passes for religion today, as we have seen, that really is not religion, that it is indeed difficult for one uninstructed to determine what is and what is not religion. The church of today, although professedly a religious institution, is in reality an institution semi-political and semi-charitable in nature. Apparently the church's work is a labor amongst the poor, the distressed, the homeless and overburdened, to relieve them of these natural discomforts and evils. How many regard the new movement of the so-called "Institutional Church" as the highest type of religious effort and activity—to feed the hungry, to clothe the naked, to house the homeless, to educate the ignorant, to heal the sick and bury the dead, to provide employment to the unemployed. And these things, mark you, are done in the name of religion and regarded as religious functions. Any number of colleges, hospitals, schools, camps, dispensaries food-stations and lodging houses and employment agencies are maintained as important branches of church work. I have no objection to any of them in its proper place—God forbid! The campaign against vice, the crusade against intemperance, the outcry against inhuman treatment of the unfortunate, the battle royal for the sake of juster conditions in civil and political life—aye, what man in his soul could object! But I do enter protest, that this is not work of nor for the church, and the sooner we are set right in the matter the better for all concerned. These things belong properly to civics and morals, not to religion. They are work for the state and the

community, not for the church. They are for any honest, self-respecting man, religious or otherwise, to do — what he must do and see done that he may conserve his property, insure his peace of mind, and preserve his own self-respect. These things need to be done for the sake of justice and judgment in the natural walks of life. Religion deals with matters far more interior, deeper, holier, of far more profound reach. Religion deals with soul, concerns soul, looks solely to soul, seeks so to disarm evil and proclivity to evil that neither can exist. Religion is life for God, with God. It does good from God to God. It shuns evil and seeks to limit and put away evil because it is sin in the sight of God to do evil. It's truer function is disposition of mind and heart toward God. It is always personal, interior, superior to any disposition of mind and heart upon lower planes. It never consents to abolish the needs of the physical man by ignoring them, but its center is the need of the spiritual man. It sees man in a three-fold relation, namely: toward God, toward himself, toward the world; and it defines certain specific duties peculiar to each plane and distinctive to the plane to which it belongs, namely: to God, to shun evil as sin and to do good as the result and consequence of Divine grace; to oneself, the moral duties compatible with the dignity and self-respect that such a man of God should possess; to the state and community in which he lives, a service in it that shall look to justice, fairness and integrity for the sake of the common good. And in all this service, whether it be that of God, or of self, or of state and community, inmosty is quality because God is therein enshrined.

Let the average man perceive religion in this light and he must have more respect for such as are truly religious. He will have found, as the very heart of the matter, that religion has relation to life, — yes, but primarily to spiritual life. This is precisely

what it is, — the revealed law of God for the sake of the salvation of the soul; and its function is to save souls, to provide for souls, to keep active soul-progression in the love and wisdom of God. Political reforms, moral crusades against external forms of evil and iniquity, natural charities, worthy as these all are in their proper place, none of them are works of religion. They are primarily natural, belong wholly to the natural, ought never to be necessary, would never be found necessary did men but consent to do their duties upon the moral and civil planes of life. Religion is for the purpose of making the natural man a spiritual man, to regenerate natural loves, to open to men now naturally minded spiritual planes of mind and thought and love and endeavor. This is the function of religion, and, as I read the doctrines, the only function. This modern extreme of sympathetic service in behalf of natural charities as the function of religious activity and as the form and expression of it is, to my mind, as fatal to the spirit of real religion as the tortures and torments of the older asceticism and fanaticism, and it is as misleading and as fraudulent. It is not one whit more the expression of a true religious spirit than the false piety of the professional religionist. That was faith alone; this is works alone. That was professional religion; this is no improvement. Both are bad as to their ultimate consequences, because both pose as religion and yet neither of them is the thing itself.

Yet this the average man does not readily perceive because he does little or no thinking upon spiritual planes of thought. Most of us are inclined to think that all good is spiritual good, and yet there is a moral good and a civil good. Even some of my brethren in the New Church may not perceive the value of the distinctions thus made. And yet they are made, and I have not made them.



They are made for me in the doctrines of the church called New Jerusalem.

The writer has been asked, "Can the New Church be made to meet the needs of a religion for the average man?" His answer is, Yes, if the average man is willing to comprehend what religion really is and wants religion as it is, and not as it has been represented. It is in no sense a professional religion, for it is neither an assumption of piety that is repellent in aspect and demeanor, nor is it a loose fellowship and service in behalf of natural ends. It is religion and all religion is of the soul, for the sake of the soul, demanding more, rising higher, penetrating deeper than any of these movements have power to ascend or penetrate. It is spiritual life, not natural life; and spiritual life in the world, in the very intensity of its interests, is a walk with God in the very presence of men, that God and the works of God may be made manifest.

This is what we are to make the average man realize as the true function of religion, and so influence him as to cause him to desire it. How can we do it? That is not a matter that is to be settled offhand. We need to realize that religion of this quality is spiritual whilst most men are natural. What has astonished me many times is not that the world at large has been so indifferent to the spiritual forms of truth contained in the revelation to the New Church, but that men and women who profess interest and loyalty to spiritual forms of truth will have so little to do with them. And just here is where our first difficulty is to be found and met; and here, too, we may find room for some hearty repentance and amendment of life. How are we to get the well-disposed to recognize that here, indeed, is the Lord and the life of God? The Church is fairly well equipped to meet the need and to arouse the interest. There are the publication societies doing a splendid work, and yet they can reach but

comparatively few. There is the public press to which we are gaining access more and more. This we must by no means despise as a means to the end of reaching men, and yet even this important service must be more or less unsatisfactory in results, for only here and there is found one who consents to think as he reads. Then there is our own pulpit. It does much, and when it learns the art of presenting the Gospel invitingly and lucidly and yet warmly it may do much more; but it has its limitations. How, then, if these means are inadequate? Why, through the greatest agency the church has ever known, and an agency through which its best work has ever been done, the pews. The hope of the Church in the evangelization of the unregenerate is, has been, must ever be in and with the people who sit under our ministrations. The world does not stand in need today of more preaching. Indeed, I sometimes think it has been preached most to death. What it needs is another sort of preaching. The world needs religion, simple evangelization. To put it into homely language, it needs to get "acquainted" with God and realize God's place in its affairs. The masses of the people are a simple people, capable of receiving but the simplest forms of truth, and when profound truths are presented in simplest forms it is astonishing how readily they are received. Our endeavor is to convert these masses. We shall ever be disappointed if we hurl truth at them in big chunks or depend upon great and learned essays on doctrine. That may be well enough for philosophers. But we do well to realize that the great majority of men and women are not given to that sort of thing. What they need, what they will receive, and what we as a Church seem not as yet to have been able to accomplish for them, is the preaching of the vital essential principles of salvation and redemption in a simple form of language and with an enthusiasm and earnestness of conviction that shall

have power to move hearts rather than heads. We have yet to learn that great art of leading men, by means of great loves, to great thoughts and mighty deeds.

But neither all the fault nor all the promise lies with the clergy and with preaching. The most efficient and warm-hearted clergy will never succeed in preaching men and women into the New Jerusalem unless, and until, those to whom they preach receive, nurture, and surround them with an atmosphere of love and affection that actually manifests a desire to be of assistance in leading the way to heaven. A church is what its people are far more than what its preachers are. Let us learn to realize that fact. We shall never gather the "remnant," and induce men to have the Lord's will done on earth as it is in heaven, if our sermons are to be merely disquisitions and dissertations on doctrine, even though artful to a degree and pleasing as oratory, nor so long as the hearers of sermons are merely admirers of beautiful thoughts artistically presented. We need mighty loves to give life and power to the mighty truths which it is our privilege under the Divine Providence to present. At present we do possess that one great quality necessary to all successful evangelization, a passion for truth. But it cannot work single-handed. We now need to work in with it a great passion for the souls of men.

I have not much time nor sympathy for that old sophistry that has been the consolation of New-Churchmen in years past, that men are not yet ready for the reception of the doctrine and life of the New Jerusalem. I believe that to be slander against God. If men are not ready for it and have not been ready for it, why did He reveal the doctrine? He never does things out of season. And it is time we refused the consolation of this soporific and aroused ourselves to ask, Why cannot the Lord do better work for men than He is doing in and by means of



us? It is high time that we did some real soul-searching that shall go to the bottom of things. And as I see it, we shall find as a result of that searching that we have been so intent upon the culture of minds and thoughts that we have neglected the consideration of the hearts and affections that must make one with them. Why even our best people in their religious feelings seem to possess about as much warmth of soul as is to be found upon the sunny side of a Greenland iceberg. I have traveled some, and everywhere I have found it said, "Yes, fine people, the finest; beautiful truths, so true, so true; but, but they stay away, they leave us severely alone."

What is the matter with us? Why do not the simple people who love the Lord come over to us in thousands and ten thousands? It is not because we are a new church. There are other new churches, some newer than we, and they flourish. It is not because our teachings are so superlatively abstract. On the other hand they are in the main sublimely simple. I believe I know where the difficulty lies. The common people, — yes, the average man wants religion, and we have sought to give them theology. They want to be loved; and we have been intent upon making them think.

Note this significant fact. The New Church and the Methodist Church were born about the same time. But what a difference in size, in enthusiasm, in numbers, in the earnestness and vigor with which the Gospel is presented, in the efficiency of the work done. Let the New Church get a taste of the spirit of Methodism, as one now gone on, but still loved much because of his gentleness and wisdom, has said, "Marry the New Church and the Methodist Church." Do just that and I promise you that we shall see such an outpouring of the Holy Ghost as has not been seen since the day of Pentecost. And I am not a Methodist at that, and never have been.

Would you see the New Church actively engaging the interest of the average man with a religion that he can freely and wholly accept? Then we must get down to the really serious business of becoming a church and doing the work a church should do — saving souls. Not to teach truths as an end; not seeking to convert men to a belief even in God, the Lord; but to teach truths that men may know what to love, and how to love, and how to live because of that love. What we need is consecration, holy zeal, a deep abiding passion for the souls of men. Men and women really want to be loved. Love them and you reach them. Get that, my brethren; get love, big, broad, deep, high, full, rich, spontaneous, life-giving, get it and see what the Lord will then do with His New Jerusalem.

FRANK A. GUSTAFSON.

## RITUALISM AND LIFE

BY THE REV. L. ERIC WETHEY.

THE title of this paper suggests two opposing attitudes, namely: that of some who see no relation between life and what is called ritualism, and that of others who do see a relation. I take it for granted that this subject is based on the idea that ritualism has its place, and that what I am asked to do, is to show in some measure what the relation of ritual to life is.

I might indeed bring forth many passages to show that rituals should be performed, as for instance the following: "The external things of the Church are rituals" (*Arcana Cœlestia*, n. 3270). "The external of the Church consists in the devout performance of rituals, and in doing works of charity" as well as "in a right observance of other parts of worship according to the ordinances of the Church" (*Arcana Cœlestia*, nn. 6587<sup>s</sup>, 8253). There are many such passages that plainly declare that the New-Churchman should observe rituals in a devout and holy manner. Let me take one well known to all, full of suggestion and heavenly light, and so clear that it will do for a text to this paper:

Man, while in the world, ought not to be otherwise than in external worship also; for by external worship, internal things are excited, and by means of external worship, external things are kept in holiness, so that internal things can flow in. And besides, man is thus imbued with knowledges, and is prepared for receiving celestial things, and is gifted also with states of holiness, although he is unaware of this; which states of holiness are preserved to him by the Lord for the use of eternal life, for in the other life all the states of his life return. (*Ibid.*, n. 1618.)



Plainly, in the light of this passage, there is a very real connection between ritual and life. If by means of ritual, holy states, remains, celestial things and eternal elements can be instilled in us, there can be no question that ritual has a very intimate connection with life. Indeed, if it were not so we would not be directed to perform rituals, for it would have been contrary to the law that "all religion has relation to life." Our ritual must be intelligent, sincere, and unprejudiced. We must get away from our Protestant heredity, as Professor Hite puts it. Ritual should fulfil that very excellent phrase so much loved in the old church, "the outward and visible sign of the inward and spiritual grace."

Think of the significance of this passage, to wit: "Unless there were external worship, man would know nothing whatever of what is holy" (*Ibid.*, n. 1083). External worship then, far from being non-essential is highly important, not in and for itself, but for the wonderful results which it produces. Calling it "non-essential" is unfair. Swedenborg does not use the word, nor should we. There is a place for everything in God's creation. It is a question of relative values, and values always which affect the spiritual life.

Coming back to my text, how are internal things excited by external things? This should be so plain as to need no discussion. If we see a body of troops dressed in regimentals marching to the music of bands, is there not a chord that vibrates within, especially if there is a loved one in the ranks, or when we consider the principle of freedom to be defended? When the little girl is given a doll, a dead, lifeless, material thing, behold the psychological change. Mother love awakes. She must feed it, give it medicine, kiss it, make clothes for it, bathe it, take it riding, give it a swim in the bathtub, and put it to bed. The love lavished upon that lifeless thing is enough to bring tears to the

eyes of father and mother. We must have a photograph of Dollie and her little mother. She might cry if she were forgotten. Human attributes attach themselves to that inanimate thing. Here we have a picture of what has been going on in the race for ages. Would we deprive our children of their material playmates? We would be more likely to inaugurate a Society for Prevention of Cruelty to Dolls.

So in the religious ritual, the appeal made to the heart may be seen by any one who takes time to enter into the heart of those who frequent ritualistic churches. We know that it is this appeal that keeps Catholics loyal to their church, and that has permitted Protestantism, ignoring this appeal, to become a concert hall. It would be far more to the point to cease sending Iungerich gift books to Protestant Clergy, and to make an attempt to reach those in Catholic circles whom the Lord is preparing for His New Church.

But we have experience in our own Church. After the Cincinnati Convention many there were who remarked on the beauty of the services. After the Convention there and in Washington, the *Messenger* received letters showing how the devotional side of our people was touched by the ritualistic appeal, the flowers, lights, music, clergy, and even the architectural details. Every one was saying of the Washington Church, "Isn't this a beautiful building? And this parish house is a dream." All this was a very real part of that Convention. It had a good deal to do with the attendance. Aye, more, the ritualistic appeal presented by the city of Washington as a whole is a very potent reason for such large attendance upon any Convention held there. It is the seat and home of our political ritual. Take away the church buildings and where would we have met? Perhaps under the old apple tree. And even there we should have the ritual of the open field.

Place a starving man before a well set table, and see his face light up. We can take meat with our fingers, drink coffee from the spout, and eat off the pantry shelves. But this is not dining. Yet table decorations are pure rituals. We can eat without them. But they are rituals that no non-essentialist would suffer to be put away. They affect his stomach, and thus his life. The man who is overwhelmed at elaborate rituals, because at first he does not comprehend them, is like the starving man who fears to touch the cut glass, and clean table linen, because it seems so "high-class." But finally he, like all of us, becomes a table ritualist. And in time, the New-Churchman will become a spiritual ritualist. He cannot help himself, if he puts himself in the stream of correspondences and representatives.

I am often accused of being over-partial to ecclesiastical ritualism, to put it all in at once, because of my Anglican training. I came from the Low-Church party, and of High-Church doings was properly shocked, and of Romanism — it was diabolism. What I have learnt of ritual is all the fault of the New Church. I first found myself a ritualist, when I read "Heaven and Hell" and saw the relation between the worship in heaven and the Anglican Cathedral services. And the expectations I had of the wonderful services that the New Church must celebrate were tremendous, and they were doomed to a very deep disappointment.

Rituals form a doctrinal foundation. In retaining the three divisions of the temple, namely, altar, chancel, and nave, we lay a foundation for our worship. One who hears the explanation of this architectural design never loses it. It becomes a reminder of the spiritual sense of the tabernacle and Solomon's temple. The connection between the rite and its meaning is very well expressed in "Coronis," n. 54, which is too long to quote in this paper.

Rituals also induce holy states, of which man may be totally ignorant in this life, but which come to him in the other life. This is a very real relation to life, to eternal life. The silence in the house of the Lord, the reverent kneeling on coming in, the bowing at the Lord's name, the blazing Word, the delicate shading and designs of various parts of the building, all make their appeal. It is the house of God, and not the house of man. The shining silver vessels of the Holy Supper, the "fair, linen cloth" upon the altar, the many things arranged "decently, and in order" create a sphere of holiness and reverence that reminds us of the Divine use of these things, a sphere which is essential in producing a state of calm and receptivity for spiritual truth.

Let me quote a writer, who, although not himself a ritualist, sees clearly the case for ritual. He says:

Ritual focusses the consciousness of the communicant to a single point. . . . It plays the part of a lens. . . . Rites and ceremonies focus the attention. Other items are permitted to invade but little into the field of consciousness. . . . Do you know why a battleship is kept in such a state of polish as regards its equipment? It is because the polished brasses, the well burnished, spick-and-span condition has its psychological effect upon the officers and crew. The furnishings would be just as clean if painted with black asphalt, but it would be impossible to get full attention to duty and discipline in a dingy vessel. . . . The amount of attention paid to an object depends upon the emotion aroused. . . . The baptism of a child will hold a church congregation spellbound. Because of the intensity of the emotions aroused many a mother in the audience will be moved to tears by this service. A solemnization of matrimony will often bring into play some of the deepest emotions of the human soul and result in a copious flow of tears from some of those present. ("The Psychology of Ritual," Rev. Orin Edson Crooker, *Universalist Leader*, May 4, 1912.)

And even though the ceremony is not marriage itself, yet it would be harmful to enter upon marriage without its external rite. So ritual enters into all life, civic, political, and religious, into the office,



into the home, the workshop, the study. Ritual is method, the order of business. And method is half our life.

Worship is applied doctrine, doctrine ultimated in act. Ritual is part of the doctrine of correspondence. It focusses attention upon heavenly things and lifts man up from the world. He is placed in spiritual surroundings, and his mind directed to the Lord. A single hymn, a sermon, and a closing prayer would do this, — but in how meagre a way! The Word as the basis of worship, and used in the worship, conjoins us with heaven and the Lord. Even he who rebels against worship, and does not enter into its spirit, is for the time being unaware of the world. He cannot help seeing and hearing what is said and done, and even he “is gifted with states of holiness, although he is unaware of this.” His attention is riveted heavenwards.

Worship is also to humiliate. We do not care to be humiliated. “A man must be tempted and reformed before he can come into external worship.” This makes trouble. The natural man, or he who is ignorant of the Word, could naturally see nothing in ritual. But we are told that “the profanity in worship is not predicated so much of the worship itself, as of the quality of the man who is in the worship” (*Arcana Cœlestia*, n. 1295e), and “external worship is clean when there is internal worship within it” (*Ibid.*, n. 2162).

Behind all objections is the law on which ritual is founded. How far-reaching is this statement: “Nothing can be called forth in man unless there is something to affect his senses” (*Ibid.*, n. 4733). Is not this a fundamental law in all education? And ritual in worship creates a condition in which spiritual forces can be freed and utilized. “Doctrine teaches how God is to be worshiped and how man is to live in order that he may recede from hell and approach heaven, but worship *does* these things, for

worship is both *oral* and *actual*" (Apocalypse Explained, n. 1150). It applies doctrine to life.

Now a word regarding vestments. The new Book of Worship provides for the use of vestments in the Church, but without insisting that they shall be so used. The universal use of vestments in the Church is, in my opinion, the next desirable step to take, — in fact, the first thing we ought to do in furthering the life of the external Church, in which is the internal Church.

Letters that I have received show that some question whether the matter of vestments belongs with external worship. The fact that vestments and ritual go together in the Word should be sufficient answer. They belong together as much as uniforms belong to policemen, clothes to the doll, overalls to the worker, evening dress to the society function, uniforms to the army and navy. Take away from the police force their uniforms and see the law become a by-word. Remove them from the army and behold a rabble. Remove them from the priesthood and behold mere men.

So with the choir. A choir not vested in religious dress, but with the latest feather in its hat, dressed in the latest Paquin, Poiret, or other styles, destroys the simplicity of religion and turns it into a fashion show, and less artistic than a display window. Far sweeter is a choir in white, rendering religious service, and not dragging the world in with it. A vested choir tends to simplicity, unanimity and equanimity.

This is true also of "the garments of the priestly office." The Church is described as a "Bride, adorned for her husband," but so long as she persists in masculine garments, so long the marriage will be postponed, for none can enter heaven without a wedding garment. We would not expect the Lord, if He came into our Church, to appear clothed in conventional frock coat and trousers. Nor should His priests perform the duties of their holy calling

in clothes that have neither significance nor authority from the Word.

Only a vastated Church is within its rights in abolishing priestly raiment, or in retaining black garments of mourning. The Church without her raiment is like the bride without her wedding garments, like the Lord stripped in the hall of judgment, and naked upon the Cross. It makes a naked Church (*True Christian Religion*, n. 55). What would become of the stage if it ignored costume? How much of the charm of Shakespeare would disappear were his plays given without regard to the costume of that period. Imagine Robert Mantell acting King John without costume, or Sir Henry Irving acting Hamlet in evening dress? Think of effect of dress upon the mind, as shewn in the *True Christian Religion*, n. 663. If immodest dress exerts such a baleful effect upon the soul, will not holy dress have an opposite effect? We are told that "when man, in a holy state, thinks of raiment, the angels think of truth" (*Arcana Cœlestia*, n. 3735). All rituals and ritual dress are the garments of the external and internal Church. They protect and guard against profanation.

Our priests need to "put on" their holy garments in order that the Church may fulfil the significance of this act in its life and worship, which is, "to induce the state represented by the garments which are put on" (*Arcana Cœlestia*, n. 9952).

As to the style of priestly vesture, let me suggest that the Lord Himself is our Pattern, and His garments of which we read so much in the Gospels, and which were similar to the costume worn in Palestine to this day, seem to me eminently fitting. His inner and outer garments reproduce the significance of Aaron's garments, of all descriptions of dress in the Word, and symbolise the letter and spirit of the Scriptures. This costume may be seen by referring to almost any good work on Palestine.

Tissot's picture of the Lord found in the Temple is especially good. This style is also in harmony with all the descriptions of dress in the heavens. It consists of an inner tunic coming to the feet, with a girdle, representing the spiritual sense of the Word, complete in itself, and over this an outer garment (*himation*) which protects the tunic and represents the literal sense protecting the inner Word. Worn by the priesthood it would represent the work of salvation by means of the Word. I am prepared to submit further details if desired.

In closing permit me a word in regard to the strongest argument my opponents can bring forward — and the weakest.

We are told that representatives are abolished. The old familiar war-cry. But the *law of representation* is not abolished. To abolish worship on the ground that representatives are abolished is to abolish speech, gesture, facial expressions, even nature itself. It would forbid the marriage rite, the baptismal act, and even the Holy Supper. We are aware of many passages in which representative things are described, such as nature, wars, and so on.

When Jewish rituals were abrogated "other rituals succeeded" (*Arcana Cœlestia*, n. 1083). The Lord opened the interiors of the Word and produced the kernel of Christianity which the shell of Judaism concealed. And perhaps it is significant to observe that when the shell is broken, even the kernel has a covering. Break away the egg-shell, and the egg has other coverings. Remove the skull and find three coverings for the brain. So the New Church has its rituals and worship that belong with its internal structure, just as the new-born babe, commencing its own life, possesses its own body and soul.

Jewish rituals conjoined heaven and earth. Now the Word is the only means of conjunction. It is the Word in the Sacraments that makes them Sacraments. And the Sacraments, the Priesthood,



and Worship are from the Word and thus established in our midst.

So even today "there cannot be a Church unless there are both what is internal and what is external; the internal without an external would be something interminate, unless it were terminated in something external" (*Arcana Cœlestia*, n. 1083). So long as the Church does not provide for this need, in any particular, so long the Church remains a spiritual abstraction, a heavenly city not yet descended upon the earth.

I cannot refrain from quoting from my father's last letter to me, for he has long waited for the growth of the Church in his part of the world. He writes, "More than ever it strikes me that the banishing of proper ritual by the New Church in the past, accounts for its want of recognition by the public, and will still do so, unless due steps to solemnize worship, such as you advocate, are operative throughout the Church. New-Churchmen seem to have taken only what suited their own ideas from Emanuel Swedenborg, omitting his many references to ritual, etc., that you, Dr. King, and others draw attention to."

Should any one assert that this is all a matter of indifference, and not worthy of our attention, I reply that that one is to that extent a member of the Reformed Church and not a member of the New Church, and that he subscribes to the doctrine of the Reformed, which is "that ecclesiastical rites, which are called ceremonies, are matters of indifference and that they are not the worship of God, nor a part of the worship of God" (*Apocalypse Revealed*, Summary, x). This dragonistic teaching is not the teaching of the New Church. We are to carry out the letter and the spirit, not of the literal law, but of the spiritual law.

Let us remember this passage which agrees with my text: "Thou shalt love the Lord thy God, and

keep his charge and his statutes, and his judgments, and his commandments alway" (Deuteronomy, xi, 1), of which it is said, that by "his statutes" is denoted "the external things of the Word, such as rituals and those things which are representative and significative of the internal sense" (Arcana Cœlestia, n. 3382e).

We are to keep these statutes because they are the means by which the internal man is lifted up to heaven to receive the Lord Jesus Christ as He descends in His Word to him who reverently worships Him therein.

L. ERIC WETHEY.

#### NOTE CONCERNING VESTMENTS.

In the above article I have spoken of the design for priestly raiment, and perhaps this is a good time and place to set forth the design I had in mind.

In studying the dress of Aaron and his sons, the raiment of the Lord Himself, the dress of people in the heavens, and the costume of the present inhabitants of the Holy Land, the following interesting comparisons come to mind:

Aaron's robes consisted of three separate parts. He wore an inner tunic of white, girt with the girdle of needlework (*abnet*). Over this was the blue robe and the ephod with its girdle (*chesheb*). The inner tunic with its girdle constituted the inner garment, while the robe and ephod with its girdle constituted the outer garments (Arcana Cœlestia, nn. 9944, 9942-7; 10005).

The Lord's raiment also consisted of inner and outer garments called *himatismos* and *himation* respectively. These were worn at the transfiguration and the crucifixion. The hem of the garment touched was the hem of the *himation*, the outer garment. These two are the important garments. While no mention is made of the Lord's wearing a girdle, it is very probable, as it was the custom of the country, and we may connect this with the girdle of Revelation i, 13.

In the Holy Land today it is quite the custom for people to be dressed in an inner garment with girdle with the *himation* over this again, thus carrying out in design and symbolism both the Aaronic dress and the Lord's inner and outer raiment.

In consulting the Writings we find that the same general design, varied as to colors, obtains in the heavens. An inner tunic with girdle and outer robe as the dress of various members

of heaven are mentioned in "Coronis," n. 37; "True Christian Religion," nn. 661, 697, 743, 747; "Conjugal Love," nn. 15, 20, 42, 75.

The spiritual meaning of the inner garment with its girdle protected by the outer garment is quite clear, namely, the spiritual and literal senses of the Word. All Aaron's robes meant this, and were fulfilled in the Lord's raiment. The Lord Himself, rather than Aaron, is of course our Pattern.

From these considerations it would seem, then, that when the Church desires to vest its clergy in becoming and significant raiment, it would find a suitable design set forth in these cases. And it is comparatively easy to adopt the actual custom of the Holy Land which so well preserves the design and symbolism, and which must indeed be of the same design as that worn by the Lord Himself when on earth.

We would suggest then for a fitting priestly raiment an inner white tunic with golden girdle, and over these an outer raiment in the style of the *himation*.

The inner garment should be white, as representing the spiritual sense of the Word, Aaron's white tunic, and the "himatismos" of the New Testament. If made in one piece as was the Lord's, it might be cut out as a circle, with a hole in the centre for the head to go through (Cf. Exodus xxviii, 32), and with sleeves attached. Or it might be a white cassock, or inner surplice without the large sleeves. Its folds would be held together by the girdle, which, in keeping with Revelation i, 13, should be golden, in preference to the five colors of Exodus. This girdle would seem to be better made of cords, than of ribbon effect. Corded materials are mentioned in Arcana Cœlestia, nn. 9854, 9880.

The outer garment, the *himation*, as made by people of the Holy Land, is made in the following way. A piece of cloth seven feet from right to left and four and a half feet from top to bottom is taken. A width of one and a half feet is folded in at each side and sewn along the top, and a slit is made at each top corner for the arm and hand to go through. For shorter or taller men the measurements could be worked out as required. This garment losing a foot and a half on each side then forms a square. Note the significance of the circular inner tunic protected by the square *himation*.

These garments worn by our priests would thus represent the work of salvation by means of the Word in its literal and spiritual senses. They would moreover be supported as to their design by the Word and the Writings. They would also reproduce the design of our Lord's dress and that of the heavens. It is thoroughly apostolic.

The Anglican use of black cassock and white surplice suggests that the spiritual sense of the Word is black, unknown, — as it is to them. And a white surplice alone suggests either the literal sense by itself or the spiritual sense without any protection by the letter. Our Word has two senses. Black in any case has no warrant in the Word except for mourning. It signifies the devastation of the old Church.

If one desires a visual idea of the vestments here suggested, pictures may be seen that carry out this design in Rev. W. L. Worcester's "On Holy Ground," pages 43, 333, 474. There is a *himation* in the Theological School museum. See also Tissot's picture of "The Lord found in the Temple" at the age of twelve, which gives an excellent idea of the design. Other pictures may be seen in the *National Geographic Magazine* for February, 1916, page 193; March, 1915, pages 304 (lower picture), 299. Holman Hunt's painting, "The Light of the World," also embodies this design. See *League Journal* for January, 1916. But Tissot's picture perhaps gives the best idea.

If it should be desired to distinguish the three degrees of the priesthood, the color scheme of the "True Christian Religion," n. 188, might be used, namely, white, blue, and purple. Perhaps a further differentiation between the first and second degrees might be found in style by comparing the dress of the Levites, *begeg*, which I am unable to do, not having the books that might give me the information. The outer robes of the priest and the general pastor might well be blue and purple, respectively. Aaron's robe was blue.

In the Sacrament of the Holy Supper, all the garments should be white as suggested in Leviticus xvi, 4 (*Arcana Cœlestia*, n. 9959) for this is our Transfiguration Supper. Both garments, inner and outer, were worn by the Lord on the Mount.

As for mitres, it is interesting to note that while Aaron wore the mitre his sons wore bonnets. White linen mitres for general pastors and the same for the primate but with gold band upon it would be fitting. Needless to say the mitre should be circular and not divided in two or three points. It may be fitting to quote this passage, "There must be a mitred prelate in the Church" (*Coronis*, n. 17).

Choir vestments would best be all white, suggesting the "white robes" of the multitudes who came through great tribulation.

As for the stole, the above garments would not require it. It has little meaning and perhaps is derived from the Jewish prayer shawl, which the Jew puts round his shoulders, and during prayer over his head. The Greek stole is a long white robe like the surplice.



An inner white tunic, golden girdle, and *himation* of blue, or purple for the general pastor, would seem to be very suggestive of the work of the priesthood. For the Holy Supper all garments should be white. These garments are also artistic, flowing with folds, and if made properly should be truly useful in the Church.

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Other articles of related interest by the writer may be found as follows:

More Frequent Celebrations of the Holy Supper. *New-Church Messenger*, Dec. 4, 1912.

The Cross. *Ibid.*, Sept. 4, 1914.

The Relation of the Five Senses in Worship. *Ibid.*, Feb. 19, 1913.

Essentials and Non-essentials. *Ibid.*, Aug. 27, 1913.

Why Go to Church. *Ibid.*, May 12, 1915.

The Appointments of the Tabernacle. *Ibid.*, Jan. 1 2 and Feb. 2, 1916.

A New Design for Church Architecture. *Ibid.*, Mar. 1, 1916.

External Worship the Sign of Charity. *New-Church Review*, October, 1915.

## THE ISRAELITISH CHURCH.

(THE WORD AS A WHOLE: SECOND SERIES, NO. II.)\*

BY THE REV. WALTER B. MURRAY.

**W**HAT idea should we have of the Israelitish Church if we had only the literal sense of the Word to guide us?

I think it would be very much the same as that which Swedenborg gives us in the *Coronis* to the True Christian Religion when he treats directly of this church. We should trace its beginnings from the call of Abraham. It would be seen to be as the dawn is to its fuller day in the lives of the Patriarchs. Its morning of instruction would be its wilderness experience as recounted in the last four books of Moses. Its later morning would coincide with the entrance into the Promised Land to the time, let us say, of David. Its noonday brilliance and incipient decline would probably correspond in our estimate to the reign of Solomon. Its further decline would probably fall in with the division of the kingdom, and its approaching night would be pictured in the captivity of Israel and Judah. We should probably see its sunset glow in the restoration of a remnant from Babylon, and its night at the coming of the Lord.

This is what I fancy we should derive from the Word had we only the literal sense of the Word to guide us, provided we had also the idea of a com-

\* More than a year ago our Second Series of Studies of the Word as a Whole was interrupted by a desire for immediate study of the Book of Revelation, especially to see what light might be thrown upon the great war in Europe. That series, the third, having been finished, we now return to the Second Series. — EDITORS.

parison of a church to the four states of a day derived from Swedenborg. It is certain that we could readily trace out some such comparison once it had been suggested to us.

Swedenborg does not follow out in this exact detail, in the "Coronis," the four states of the Israelitish Church; but he does so approximately. To quote his exact words:

The first state of this church was the appearance of the Lord Jehovah, and calling and covenanting [with Abraham, Moses and the people], and then was its rise and morning. The second state of this church was instruction, and eventually introduction into the land of Canaan, and then was its progression into light and day. The third state of this church was the turning aside from true representative worship into idolatry, and then was its vastation or evening. The fourth state of this church was the profanation of sanctities, and then was its consummation or night. (Coronis, n. 47 *et seq.*)

The "Coronis" was the very last literary work of Swedenborg's life. It was published after his death, and is merely a fragment, even though it does give a summing up of the subject which is perhaps the best popular outline that he has left us. In treating of the four churches which have existed on this earth from the creation of the world he omits a great deal of matter of extreme importance which is found in the "Arcana." He classifies these four churches as the Adamic, the Noatic, the Israelitish and the Christian, developing their peculiarities in the interpretation of Nebuchadnezzar's vision of the statue with the head of gold; with the breast and arms of silver; with the belly and thighs of brass; with the legs of iron; and the feet of iron mixed with clay. This classification into four churches, or, what is the same, into the Age of Gold, the Age of Silver, the Age of Copper and the Age of Iron, represents a fundamental division.

But it is not the precise classification which we find in the "Arcana," because, as I understand it,

his purpose in the "Coronis" was to give a popular, a general classification, while in the "Arcana" the endeavor is to enter into fuller detail, into details as full as he is permitted to do. If we had only the "Coronis" to go by we should know nothing of the Hebrew Church, and have only a most vague idea of the character of the Ancient Church. We should indeed be misled as to several things in connection with the general subject.

If, however, we read the "Coronis" after we have read the "Arcana," and then fit in the statements of the "Coronis," we can understand them and realize that there is no just cause for confusion. We should therefore be careful in recommending its use until the subject is first studied in the "Arcana."

From our study of the "Arcana" we learn, for example, that there have been only three general judgments in the history of the world, although certain other statements lead us to look for such general judgments at the end of each church. These three judgments are those at the end of the Most Ancient Church at the time of the Flood; at the end of the entire Ancient Church at the time of the Incarnation; and finally in 1757 at the close of the First Christian Church.

But we learn distinctly that there has been a judgment at the end of each church. This would lead us to look for a general judgment at the end of the Ancient Church before the institution of the Israelitish Church, whereas, as we have already seen, their general judgments were together at the time of the Incarnation. It would lead us to look for a general judgment even at the close of the Hebrew Church, whereas that church vanishes as it were into the Israelitish Church without any apparent judgment, just as the first of the Ancient Churches apparently evanescenced into general idolatry.

The fact is that we are not to look for a last judgment as necessarily an outward thing obviously



appearing in the letter of the Word. It is true that in the case of the Flood, the last judgment at the time of the Incarnation, and the judgment of 1757, there is a definite mention in the Word of such a consummation; but these three judgments are the only ones of a general character. Yet last judgments occur in the case of every church or branch church and with every individual.

In the case of the last judgment upon the Hebrew Church, which immediately preceded the Israelitish, it is not at all obvious in the letter of the Word. Of it Swedenborg says that "this also had its last time, or Last Judgment, when it became idolatrous; and therefore a new church was raised up, and this with the descendants of Jacob, which was called the Jewish Church."

Summing up what has been suggested we find that the outlines of the Most Ancient Church are clearly defined in the Bible, in the "Arcana" and in the "Coronis," as well as elsewhere in Swedenborg's writings. We find also that the outlines of the Israelitish and First Christian Churches are similarly apparent in all the documents mentioned. But we do not find that the Ancient Church is clearly outlined in the Bible or in the "Coronis"; but is told about with considerable definiteness in the "Arcana."

My subject is the Israelitish Church as distinguished from and compared with the Hebrew which preceded, showing their relationships, and finding applications to the spiritual development of the individual in the regeneration, and to the Lord's glorification of the human.

The Israelitish Church we learn from the "Arcana" is merely the third development of the Ancient Church, the Hebrew Church being the second. Yet we are to realize that it is fundamentally distinct from the Ancient Church, just as the "Coronis" indicates, notwithstanding the fact that it is an

offshoot from it and that the general judgment upon both churches is identical.

Now the question arises as to how it is fundamentally distinct. I take it to be so as the metal silver differs from brass or copper. The characteristic of the Most Ancient Church, or Golden Age, was the love of the Lord, or celestial love. The people of the Golden Age were in their highest development celestial people. The characteristic of the Ancient Church, or Silver Age, was the love of the neighbor, or charity. The Hebrew Church, which was merely a restoration of the first church of that age, while more external, still had as an animating motive of life the spiritual love of the neighbor, and thus they were a spiritual people. The Israelites were an external people, purely natural, and were thus distinguished from the earlier peoples of the Ancient Church as the spiritual degree is distinguishable from the natural degree, or as copper is distinguishable from silver.

If we use the word brass instead of copper we derive practically the same meaning, since brass is only copper hardened by some alloy. The meaning which I attach to brass or copper in this connection is that of a representative of what is good, external good, or good in the natural degree.

Swedenborg, speaking of the Silver and Copper Ages, says:

All Divine influx from heaven is into the good with man, and through the good into the truths; and because the man of the church [of the Silver Age] was then in spiritual good, which good in its essence is truth, therefore those times were called the Silver Age, for silver denotes such good. (*Arcana Coelestia*, n. 10355.)

Thus silver, we see here, is made to represent the good of charity as well as the truth. He speaks then of the consummation of that church and the institution of the Israelitish. He continues:

As information about heavenly things, or those of external life, was not possible with the men of this church by influx into their interiors, and thus by enlightenment, therefore angels from heaven spoke with some of them in a living voice, and instructed them about external things; but very little about internal things, because these they could not apprehend. Those who were in natural good reverently received the things taught them, and from them these times were called Brazen, for brass signifies such good. (*Ibid.*)

In general we are thus to understand that the distinction between the Ancient Church and the Israelitish Church is the difference between spiritual life, or life on the spiritual plane, which is heavenly life, and natural life, or life on the natural plane, which is earthly life, or purely animal life, faintly illumined by truth received outwardly. And we are to think of the Hebrew Church as one in its general characteristic of charity or spiritual good with the Ancient Church.

Yet we are to realize that the Hebrew Church or Church instituted by Eber was in a sense an intermediary between the Ancient Church and the Israelitish, even though as to its essential character of charity it was one with the Ancient Church, or at least most nearly related to it. From the descendants of Eber, however, because the new worship commenced with Eber, "all were called Hebrews who had a similar worship." Thus the Israelites were in a very distinct sense Hebrews, even though essentially as to the quality of their good they were not the same.

We learn that the worship of the Hebrew Church was afterwards restored among the descendants of Jacob; "and its chief characteristic [as a worship] consisted in their calling their God 'Jehovah,' and in their having sacrifices."

This acknowledgment of God as "Jehovah" was likewise characteristic of the Most Ancient Church and the Ancient Church; but we are told that:

When internal worship became external, and still more when it became idolatrous, and when each nation began to have its own god whom it worshipped, the Hebrew nation retained the name Jehovah, and called their God Jehovah, and were thereby distinguished from the other nations. (*Arcana Cœlestia*, n. 1343.)

The descendants of Jacob in Egypt lost both the form of worship and the name Jehovah. Their first instruction consisted of the knowledge that Jehovah, their God, was likewise the God of the Hebrews, as well as of Abraham, Isaac and Jacob (*Exodus* iii, 13-15, 18; v, 2, 3; vii, 16; x, 3; viii, 26; *Jonah* i, 9; 1 *Samuel* iv, 6, 8, 9). I take it that it is not necessary to prove these statements from the Word. The passage in the "*Arcana*," n. 1343, does so most satisfactorily.

Although Jehovah was the God of Abraham, yet He was not known to Abraham by that name. We read in *Exodus* vi, 3, "I Jehovah appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai, but by my name Jehovah I was not known to them."

The Hebrew Church from Eber to Terah, as recounted in *Genesis* xi, had nine declensions. Abram, Nahor, and Haran, the sons of Terah, "were persons, from whom also nations were named that were idolaters" (*Arcana Cœlestia*, n. 1355). From the "*Arcana*," n. 1356, we learn that the Church of Eber "degenerated from a kind of internal worship [which we understand to have been spiritual in character, but in less degree than that of the first of the Ancient Churches], and was so adulterated [through the many declines it suffered] that at last it became idolatrous; as churches are wont to do, in that from internal things they go to external, and finally terminate in mere external things, internal things being blotted out." This is shown to be the case from the passage in *Joshua* xxiv, 2, 14, 15, where Joshua tells the people at the time of his farewell



that their forefathers, including Abraham, served idols, and calls on them to choose the worship of Jehovah. Thus we learn that the Church of Eber terminated in Abram, Nahor and Haran; and we learn elsewhere that the Israelitish Church began in Abram when he left his home and country.

From being idolatrous in Abram the Israelitish Church became representative. The method by which this was done is told in detail in "Arcana," n. 1361. This passage concludes: "This representative church was instituted — after all internal worship was lost, [and this happened when Terah, the father of Abram, died] . . . in order that there might be some conjunction of heaven with earth, that is, of the Lord through heaven with man, even after the conjunction by the internal things of worship had perished. . . . Representatives do not begin until the following chapter [Genesis xii]; in which, and in those that follow, all things in general and in particular are purely representative."

With the consummation of the Hebrew Church it was necessary to institute a new church. This was done by restoring the Hebrew Church outwardly as to its object of worship and its animal sacrifices, and by changing its external forms into representatives, in order that there might be conjunction of the Lord with the earth. The new church was not to be spiritual in character, but only natural, external, representative, in no true sense a church, but only the semblance of a church.

Having shown how the Israelitish Church is related to, and yet is distinguished from the Hebrew Church which preceded it, and also shown in a general way their relationships, it becomes necessary now to find applications to the spiritual development of the individual in regeneration.

As each church on the earth has had its four consecutive states of morning, day, evening and night, it is easy to trace its spiritual history by

means of these successive steps through its cycle from morning to night, from beginning to consummation. Each is complete in itself. Nor is it difficult to trace the descent of man as a race from the celestial state of the Most Ancient Church, to the spiritual state of the Ancient Church, and thence to the natural state of the Israelitish Church. While each state is a cycle in itself, yet we can perceive the descent from the plane of the celestial to the plane of spiritual, and thence to the plane of the natural.

We can even go further and perceive that this descent of the race corresponds to the descent of the individual from the celestial states of infancy to the spiritual states of childhood, and thence to the natural states of youth.

This is in accord with Swedenborg's statement, to wit:

As regards the successive states of the churches on our globe, they have evidently been similar to the successive states of a man who is being reformed and regenerated, namely, that to become a spiritual man, he is first conceived, next is born, then grows up, and is afterward led on further and further into intelligence and wisdom. The church from most ancient times to the end of the Jewish Church, progressed like a man who is conceived, born and grows up, and is then instructed and taught; but the successive states of the church after the end of the Jewish Church, or from the time of the Lord to the present day, have been like a man increasing in intelligence and wisdom, or becoming regenerate. (*Apocalypse Explained*, n. 641.)

Assuming that this is true, where does it leave us? It leaves the processes of regeneration to begin with the New Testament, for it takes man only to the age when regeneration can begin, that is, when he has become an adult. In this view of the Word as a whole we apparently have to ignore all the descriptions of regeneration given in the Old Testament as applying to the race type, except as the part relates to and corresponds to the whole. The processes of regeneration described in the Old Testa-

ment thus are only prophecies as it were of the actual regeneration to take place when man arrives at the New Testament period.

We have already had suggested to us by previous essayists that the Most Ancient Church probably corresponds to the first year of infancy, and the Ancient and Hebrew Churches to the remaining four years of the infantile state. This would make the Israelitish Church correspond to the period from five to twenty. We know from direct statements in Swedenborg that the period embraced by Abraham and his immediate successors corresponds to childhood beginning at the age of five; and we can infer from the passage which I have already quoted that this continues up to the age of twenty, when man is ready to begin the work of regeneration.

As far as the present or future ages is concerned, the descriptions of regeneration in the Old Testament are valuable to us chiefly as prophecies or prospective outlines of our own regeneration. The period corresponding to the Israelitish Church would be that growing period when one is instructed and taught the things relating to the kingdom of God, and is thus prepared to enter upon the stage of regeneration.

Taking the history of the Israelitish Church as a prophecy of regeneration, as instruction in the things of religion preliminary to their realization in the life, we can take up the history, both in the letter and its spiritual interpretation, of individuals and groups of individuals, of single events or series of events, and understand how these things in themselves represent the processes of regeneration in every individual to be regenerated. But since the representation of regeneration in each case is complete in itself, it is not easy to take from each one of these individuals or groups or events or series of events the elements necessary to make the Old Testament from the twelfth chapter of Genesis to

the end of Malachi a complete picture of individual regeneration.

Thus the history of Abraham is complete in itself; similarly the histories of Isaac and Jacob are complete in themselves. And the same thing is true of other notable individuals; each biography of the proper kind serves as a representation of regeneration complete in itself. Likewise the history of the exodus from Egypt, with the wilderness experience, the crossing of the Jordan and the conquest of Canaan, is a complete representation of regeneration. Other similar examples will come to mind. But how shall we take from each the element necessary to make a complete picture of regeneration from Abraham to Malachi? We can trace the progress of the individual as an infant in Abraham, as a developing boy in Ishmael, Isaac and Jacob; as immersed in the things of the sense in the Egyptian experience; as heeding the call of the Lord to leave Egypt in the exodus, but still as a very external person in the wilderness experience; as making a natural entry into the church in the crossing of the Jordan, and entering superficially into the things of religion in the conquest of Caanan; as leading a nominal religious life in the time of the Judges, but led by one's own prudence rather than the Lord; as beginning life in the natural degree of the spiritual by obedience in Saul; by finally driving out one's spiritual enemies and actually gaining control of the land of one's own soul in David's victories; and as finally entering upon the celestial plane of living in Solomon.

But what shall we do with the decline of spiritual life in Solomon and his successors, who were finally driven into exile? We know that those who really become spiritual and finally celestial remain such. Can we take the history of the entire period of the Israelitish Church and apply it to the experiences of a man who is really regenerating? If such a one



is really regenerating, he does not go down into the night of extinction, as did the Israelitish nation.

The only way in which I see a possibility of applying the history of the Israelitish Church as a whole as an illustration of regeneration in the individual is by thinking of it as rather the period of instruction preliminary to regeneration, as has already been indicated. For the history of no church as complete in itself is applicable to the life of a regenerating individual, since presumably such an one has no permanent decline, no extinction in evil and falsity, as every previous church upon the earth has had.

This application of the history of the Israelitish Church to the life of the individual as a prophecy of regeneration, or instruction in the life of religion, helps us tremendously when we come to consider this history in its relation to the Lord's glorification. It is in its most interior sense a prophecy of the Lord's glorification, a description of the interior things of His spiritual life, and in many ways of even His external life; but in general of all the steps that occurred in His glorification, for all is prefigured in the Old Testament. The history of the Israelitish Church was to Him the prophecy or portrayal by anticipation of His Incarnation and work of Redemption. It was His instruction in the things of religion. It served for Him much as it serves for us. In it He saw His own processes of glorification by anticipation. In it we see the illustration and exemplification of every phase of our prospective regeneration.

WALTER B. MURRAY.

## THE PRACTICAL VALUE OF BEING USEFUL.

BY THE REV. PAUL SPERRY.

THE most convincing proof of the practical value of being useful is to be found in trying it. No one who is actively engaged in doing things unselfishly can feel any otherwise than that it is not only worth while as far as his own enjoyment is concerned, but that it is productive of truly valuable results. But there is also abundance of philosophy to recommend usefulness, and to explain its effects upon human character as well as upon outward production. Usefulness is not only right because it works and succeeds; but more truly it works and succeeds because first of all it is right. It has a fixed place in the Divine plan, it is the proper fulfilment of the intention of the Creator in making man capable of being useful, and in so constructing world order that it depends for its progress upon human activity and service. The Lord's kingdom is a kingdom of uses, and everything which is to be a part of that system or kingdom must perform its proper function or use. The stability of the whole system depends proportionately upon the accuracy with which each factor does its part. The system applies in both worlds: angelic life consists in use, and every angel finds his satisfaction essentially in doing his part toward heavenly progress; likewise on this earth, which is the seminary of heaven, properly, human life consists in use, and every man should find his chief satisfaction in contributing something to the natural and the spiritual advancement of the race.

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There are three kinds of joy which need to have ready exercise in human experience: the joy of loving and being loved; the joy of believing and having confidence in someone and something outside of self; and the joy of doing useful things for others. These furnish free play for all worthy human ambitions, and they bring the deepest satisfactions which the human heart and mind are capable of appreciating. Each is peculiar to itself and yet all three belong together and are spiritually inseparable. A genuine love to the Lord and to one's neighbor is the only effective stimulus to confidence in both, and this love and confidence furnish the only impulse and proper background for a suitable exercise of usefulness in outward life. Therefore only a good man can be truly useful. An evil man may do useful things, or more properly may do certain works out of which the Lord in His Providence can bring useful results. But the evil man himself is not useful, his spiritual contribution to human development is of such damaging nature as to more than offset all the advantage involved in the outward things which he does and which seem to lead to useful results. It is essentially true that being good is itself useful because it contributes to the security and prosperity of humanity in general. Yet goodness, which is but the quality of love, is not complete in merely being, it implies expression, it points toward doing. Faith is not satisfied with only passive acquiescence, it joins love in impelling man to action and finds its sole contentment in seeing its declarations written out in deeds. Usefulness therefore satisfies the demands of love and it fulfils the ambitions of faith. It is therefore not only a pleasure in itself but a privilege; it is not only expedient, it is an essential duty. In fact every consideration combines to indicate to the person who is at all observant that only in being useful can one find a lasting satisfaction and a fit prepara-

tion for the eternal happiness of heaven, — such as begins consciously here on earth.

When we speak of anything's fulfilling its use in the world, or of a man's carrying out his use, we instinctively recognize an important fact, namely, that the use is in a peculiar sense within the thing and awaits expression, or that it is a definite potential use which gives occasion for the existence of the thing. The use did not arise after the thing had been made; it was there inside of it, as it were its very soul waiting to be given the freedom of exercise. The deed clothes the use and brings it out into serviceable contact with the world. An object can fulfil its use, only because its use is there waiting for fulfilment. A person can perform a use in the world only because that specific use dwells in him potentially and needs expression in action. Therefore one is useful, not so much according to the specific thing he does, as according to the way he does it, the fitness of his doing it, the possibility of his real efficiency in doing it. We may say that there is a use, yes, a specific use, placed in every individual person by the Creator. Our real use does not arise after we are here in our environment as a result of our being. Our use, our possible service, lies within us and yearns for concrete expression in our doing. We are useful as we carry out the possibilities of our nature; we are useless as we destroy our possibilities either by doing nothing, thus smothering the life out of our use, or by doing wrong and harmful things which destroy us spiritually and also injure our neighbor and dishonor our Creator. If I ask myself, What use am I in the world? I am really inquiring, not so much what I have done, as what are my present possibilities of service, what particular responsibility is mine, what, in the scheme of things, is especially dependent upon me. I may have been useless to society heretofore because I have not tried and have not succeeded in doing



anything; but I am useless now only if I have no inclination to try to be useful, if I have no confidence that there is something useful that depends upon me, and if I am unwilling to make any small effort on behalf of others.

I have three ways of finding out how to be useful and at the same time of accomplishing real usefulness. The first is by asking conscientiously of the Divine Creator Himself to be put to work usefully, with the same volunteer spirit which prompted the prophet Isaiah to say, "Lord here am I, send me." The second way is to examine myself inwardly, estimate my fitness for something as indicated by real desire, by education and by experience. The third is by trying, by choosing something according to my best judgment and doing it in the spirit of real consecration, and with the desire to contribute something actual to the welfare of some one else.

Usefulness does not require genius, only desire and honest effort. Talent may assist one in being widely useful, but it cannot furnish the inner life, the very soul of usefulness. One with wealth and honorable distinction may be in a position to perform exceptional usefulness, but none of these things can be of real avail for the purpose unless there be in the heart of the individual a useful spirit and a real joy of service. If that love of being useful is in the heart of any one, be he prince or peasant, captain of industry or common laborer, legislator or humble citizen, that man has a valuable heritage, an opportunity to serve his fellow man, he has the secret of eternal happiness. When one looks disparagingly upon his apparent opportunity to be useful, and laments his inability to do great things for those around him, he is mistaking the whole situation. He is estimating usefulness by the size of its body and not by the strength and purity of its spirit.

Usefulness is a living, pulsating thing, it can find the possibility of growth even in a narrow environ-

ment; it can take a small seed and push it into the development of a large tree; it can take a small, apparently unpromising body and invigorate and impel it into the production of a sturdy and effective physique; it can enter into a cold, uninspiring environment and develop it into a living community of service. Whoever is inspired at all by a genuine love of use passes into a region of human living in which restrictions and limitations are fewer and fewer and opportunities ever larger and nobler.

The only way in which a good man can be useless is by yielding to the temptation to measure usefulness by its tangible products alone, and not by the purity and genuineness of the spirit. Physical infirmities may restrict the clothing of usefulness, which man can witness, but they cannot interfere with the spirit of usefulness which the heavens recognize and which the Lord values supremely. A small and frail body can be the temporary abiding place of a strong and robust soul. Palsied flesh cannot of itself stifle the life and growth of a real desire to be useful. In God's sight some of the most useful of His children in this world are those whose deeds cannot be catalogued, whose achievements cannot be numbered, whose apparent influence in the world is negligible.

Will it make the thought more clear to us, if we say that what makes one useful is the fact that the Lord can use him? We are inclined to take the other view that one is useful according to what he himself does and what he accomplishes. If we recognize the real fact that no man of himself can do anything useful, and that every man's use is but the Lord's work in and through him, then we may recognize that pliability in the Lord's hands, ready yielding to the Divine manipulation is what makes a man to be useful. A strong and apparently able man who acts in violation of the Divine will is worse than useless. A leader of men whose power and

influence all recognize and commend sets himself outside the Lord's kingdom of uses if he selfishly follows his own feeble wisdom and directs his influence in channels of spiritual waste and ethical dissipation. How many families do you know in which you might admit truly that the little child is the most useful one of the group? How many organizations do you know in which the most useful members are the most insignificant and the least noticed, not so much because of what they do as because of their love of order, their acquiescence in what is right, their adherence to justice and their readiness to serve faithfully in minor capacities? The Lord looks upon us all in the same way, and regards those as the most useful in the carrying out of His supreme purpose of making a heaven of angels from the human race, who are lovingly submissive to His will, open-minded to His teaching, and appreciative of even the smallest opportunities to labor in His vineyard. You recall that in the parable of the workmen sent into the vineyard at different times of the day, each received the same remuneration as his fellow though their amounts of outward labor had been very different. Are we not to learn from the lesson, that God's rewards are according to the spirit of usefulness, not the amount of visible labors we perform? From the point of view of the world we often think it unjust. From the point of view of heaven it is the only fair and honest way to build up and maintain a kingdom of uses, such as that which the Lord, the habitation of whose throne is justice and judgment, has established for eternity.

A moment ago we suggested that an evil person cannot be useful. The thought may be clearer now from the point of view of what is the essence of usefulness in the Lord's sight. It is very true of course that evil people are constantly performing deeds which are in themselves eminently useful and which contribute materially to the growth and sta-

bility of the physical world. In fact it may not be an exaggeration to assert that the bulk of the world's work is being done by selfish people and in many cases inspired by selfish motives of avarice or thirst for power and influence. But such deeds do not make the doers themselves useful, they merely illustrate how marvelously the Lord can get the needed work of the world done, even by taking advantage of the meagre, and unsatisfactory, and even unintentional assistance which unworthy people render. And there is a further value in such useful activity on the part of those who themselves are not directly inspired with the unselfish love of being useful; it does put them into the atmosphere in which the Lord may inject into their hearts gradually the higher motive of doing. If they are outwardly active and useful their spiritual co-operation is more easily secured by the Lord than if they were laggards and triflers and averse to any form of constructive service.

But the antipathy between evil and usefulness in their spiritual import may be seen from the ease with which evil can take advantage of the spirit of idleness. We all recognize the fundamental truth in the homely proverb that "the devil finds mischief for idle hands to do," or in the similar saying that "idleness is the devil's pillow." Laziness is generally selfish. Sluggishness is generally immoral. Weeds spring up readily in idle ground. Disease spreads in idle muscles. Disorder increases in idle minds. And there is no form of idleness more useless than that which disguises itself with feverish business about unimportant and trifling things. An idle spirit often dwells in a very active body; a useless soul often conceals its identity with semblance of nervous industry. It is in recognition of this fact that the poet Cowper says,

An idler is a watch that wants both hands,  
As useless if it goes as if it stands.



It is evident therefore that usefulness has not only a practical importance in the upbuilding of civilization and the carrying out of the needed activities of the race, but that it has also a religious value and significance. It lies very close to the fundamental elements of religion and is an indispensable factor in the formation of that kind of human character which is essential to heavenly residence and happiness. Here is a statement, striking in its sweep and inclusiveness, and yet soundly true in its claim, "to love the Lord and the neighbor is in general to perform uses" (Heaven and Hell, n. 64, note). We recognize that these two aspects of love form the very essence of religion. Then the love and performance of uses, as the outward expression of these essential loves, must be the visible form of religion. You and I are convinced that the Lord is forming a new covenant today by which His Christian disciples are banded together throughout the world with bonds of fellowship of the spirit, more enduring than any ties of ecclesiastical membership. Would you not agree with me that one important requisite for membership in this brotherhood of the New Church which the Lord is establishing throughout the world will be of necessity the love of being useful? Would you count any one worthy to have the new name written in his forehead who has not in his heart this practical evidence of real religion? And wherever you might find one who truly has this love of being useful for the sake of others, would you not feel that he is eligible for membership in the Lord's New Church, at least for the probation list, while he learned, as he would readily, to worship the Lord Jesus Christ and to search His Scriptures for the words of eternal life? To how many, the world over, did the Lord say, "ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain"?

Think of the blessings that invariably attend a genuine love of being useful. It brings one a happiness and a spiritual content that none of the exigencies of the world can shake. It is the secret of the happiness of the angels in heaven. It is the basis of that inward satisfaction and constant joy which outweighs in value all the passing pleasures that self-indulgence or luxurious idleness may afford. A blessing of no less worth than happiness, coming with a love of usefulness, is that exalted wisdom which those of heavenly disposition enjoy. The angels are wise largely because they are useful. Wisdom with its deeper perception of the inner truth of things is the gift of God to those who are stirred with the love of putting such wisdom into useful exercise. Being useful clears the mind of its misconceptions and distortions, it puts things in their right light, it clarifies one's judgment and sharpens one's penetration. It brings that experience which makes one more and more teachable, that is, better able to recognize and learn the lessons of life, such as are needed for spiritual development. Being useful also protects one against many temptations, keeping him out of the environment of iniquity and fitting him to resist the tempting influences which attack him in his own habitation. A useful man builds his house upon a rock and the storms of life are unable to shake or weaken his character building. One who loves usefulness learns to estimate the intrinsic values of life, to apply outward things to their proper place in the fulfillment of inner purposes, to see the supreme worth of the treasures which are laid up in heaven where moth and rust doth not corrupt and where thieves do not break through nor steal.

The greatest secrets of life are bound up in three words, love, wisdom, and use. It is the sacred trine of principles which explains God's nature, and our own as we are created in His image. It is the

mystic formula to apply to life in order to analyze its purpose and its normal order. Love, starting from the very center of life, meets wisdom on the way, and hand in hand they go forth into use. In use is to be found the concrete expression of all that is high and holy. Let us carry from this consideration of the love of being useful this tripartite key of all knowledge, love, wisdom, and use; and let us group them in mind with this marvelous quotation, which holds the very gist of it all, "wisdom is to love use."

PAUL SPERRY.

## THE BROADER VIEW OF WAR.

BY T. MOWER MARTIN.

THAT the root, basis, and cause of the present war is that love of domination over others which has been the expression of "man's inhumanity to man" since the earliest accepted records of history were written, is now generally acknowledged. It remains yet to be shown how and why it is occurring at this particular epoch of human history. It remains also to show its connection with the decline of the three forms, or divisions, of the First Christian Church, and with the great increase of human knowledge since the invention of steam power, whereby man has obtained command of the natural forces which alone have made its horrors possible. A broader, more inclusive, and satisfying view of the causes and effects of the war, and of the particular end or purpose it is serving, which may at least be suggestive, if not conclusive, in the eyes of all readers, is the object of this paper. Its appeal is to that rational faculty alone which is known as common sense.

The reason that the churches of today have failed to reconcile the permission of this terrible conflict with the oversight and guidance of a Divine Providence without which "not a sparrow falleth to the ground," is that they do not know that they themselves are intimately a part of its cause, and will be intimately affected by its results. For it not only sounds the death knell to the ruling of nations by one man under the claim of Divine sanction; but also to that of ruling by means of religion, with all that it implies, namely, the power of opening and shutting heaven to men. Nor can we understand



the reason of its permission solely by a study of national characteristics; nor solve the problem by allowing the claim of any nation or people to a like predestined elevation above their fellows on account of innate superiority or culture; for in the present case such claims have been made by those who have lowered the standard of man's inhumanity to a greater depth than history records, by perverting the new powers, given to men for their betterment, to the wholesale destruction of their kind with the sole object of enslaving them. For the whole trend of any really Divine teaching is that the human race as the children of one common Father are to come eventually into a condition of oneness, of unity of life and purpose, which can mean only the elevation of the common good of all as the end and aim of each one. "I in them, and thou in me, that they may be made perfect in one," the Divine truth in men, and the Divine good in that truth, that all mankind may realize the Divine purpose of mutual love. One therefore in respect to justice, equity, freedom, mutual helps, and co-operation, in peace and goodwill.

Also, so long as we look upon this war as being the effort of one nation, — or, as now, a combination of nations of like character, — to conquer the rest of the world; astute enough to prepare in secret for it for many years; and cunning enough to spy out all the weaknesses of others, and to arrange for their overthrow in a certain order; while in total ignorance themselves of any real Divine oversight of the world, but in their hearts worshipping the will to power, and the blind and brutal force necessary to bring it about; just so long shall we form no conception of the real issues at stake, the cause that lies behind the whole, and the end or purpose for which the war has been permitted. For, wider and vaster than all this, it concerns not the nations of Europe, or of the world of today

alone; for it marks the close, or consummation, of a highly important stage of mankind's history, and of its career upon this earth. It marks also the beginning of a new and better order of things, not by any miraculous agency, but through the sane although bitter lessons of experience; for so only can man be taught, without injury to his real manhood, which consists of his freedom and his rationality.

It would seem, therefore, that only by studying the history of the human race on this earth from its commencement can any definite conclusion be reached as to the state and stage of progress that has made this war necessary as a means to teach, in a way never to be forgotten, the infernal nature of the love of domination which knows no law of conscience, no heaven and no God, apart from success in its schemes of self-aggrandizement; and which shrinks from no torture and punishment to secure the submission and abasement of its enemies. Furthermore, we must learn how and why there came about, beginning a hundred and fifty years in advance of this war, a vast improvement in knowledge of what are called the secret forces of nature; and, for the first time in human history how there came the power to use them for man's own benefit and advantage. Also we should consider why the deterioration of religion as an active force in guiding human life and actions was concurrent with the increase of worldly knowledge, the spread of commerce over the earth, and the accumulation of wealth and the means of convenience and of luxury in civil life.

And in the background of all our representation, or interpretation, of this epoch-making, or rather, epoch-made war; behind even the history of the human race itself, lies the question of the cause of the existence of any human race at all, and of the creation of the illimitable and incomprehensible universe; for which no adequate reason has been

offered other than that human beings should exist upon the various earths, lit and warned by innumerable suns, and be prepared for a more real and permanent existence than the ephemeral and rarely satisfactory passage of a few years, often in a struggle for existence, which, with the majority, is known as human life on earth. In estimating values and the relations of things, therefore, the word "formative" is the only one that can be properly applied, and even that word must be limited to the more external and fundamental necessities on which a truly human character can eventually be built, at whatever age in mundane years man passes into the realm of realities, out of the shadows and the obscurity induced by his sensuous and corporeal envelope, which so often detrimentally obscures his vision.

For in the whole vast realm of creation nothing exists that does not subserve some end or purpose, that does not act, or is not acted upon; and there is no other valid or adequate fruition and realization of, and from, the whole stupendous work of creation on every plane of life than the formation of heaven from the human race of every earth in the universe.

This background brings into true perspective, to just the extent that it is investigated and understood, the history of the human race on this earth. Especially would this be so if we were to see the whole of that humanity as it appears to its Maker, namely, as one Man, whose constituent parts or organs are the various races and nationalities, whose varying predilections, ideas, and idiosyncrasies, will, when the work is complete, make one harmonious whole, just as do the various organs and limbs in an individual. The resemblance is more easily seen when we reflect upon the fact that in the individual who will not submit to instruction and guidance as he grows into manhood there is the same antago-

nism and conflict, wherein his various passions and sensuous proclivities desire to hold sway over his higher and more human qualities; so that only after many years does he learn to bring harmonious order into his life, even when he is sincerely desirous to do so; and few possibly succeed in advancing to complete success and the happy contentment which true acknowledgment of what constitutes order brings about; few arrive at the conception that they themselves are only an infinitesimal fraction of a larger organization, and are intended to be of service to it, and can be really happy only when in the faithful performance of this use for which they were created. This may appear to be an unnecessary interpolation, but is not so; for every man perforce judges every thing presented to him according to his own state, both as to will and as to understanding, so that where recognition and acknowledgment by the understanding with the consent of the will ceases, there can be no further progress.

The knowledge of the unity of mankind, and of its decline and subsequent development, was common among the earliest peoples. The story of the golden age declining to silver, copper, and iron, comes down to us in slightly varied forms from several nations of antiquity, as well as in the book of Daniel which, as part of the Word preserved for the use of wiser people than ourselves, particularly emphasizes the white stone that signifies the new knowledge of truth that we have already entered upon, and which by becoming a great mountain and filling the whole earth, promises an immense increase of them among men from the present time onwards. For the smiting of the iron and clay feet of the great image in that figurative story is now taking place in Europe, and standing on brute force by the love of domination over men and the greed of possession, will no longer be permitted, — when men have learned by the present bitter experience that opulence and



eminence are not the highest factors in human happiness, and that temporal things are useful only when they promote man's eternal welfare.

It would require a volume, and a large one, to trace out the comparison between the progress of the human race with that of the individual mind of man in anything like detail; but the story of the fall of man, which was really the close of the Golden Age, is told in the highly figurative or correspondential language of the early chapters of Genesis, written long before the time of Moses, when in both speaking and writing men used natural objects to represent the spiritual things from which they originate, whence came the hieroglyphic writing of the Egyptians later on. In this the worm and serpent form shadows forth that life of the senses which is the beginning of all external temporal life in men and animals. It progresses on its belly in the dust of the ground, and when it persuades the woman, man's natural affection, to obey it and take it for a leader, as against any Divine law of order, there is a fall of man whether into drunkenness, gluttony, adultery, or any crime against the body or soul of man, and so against man's Maker. For the Bible was not written to teach history, but the laws of human life and progress on the moral and spiritual planes, and so far its lessons have been understood chiefly on the moral plane, its spiritual interpretation is only now beginning to be known; for without it the New Age, on which we are entering, would have no guidance but the worthless opinions of men.

The long ages that passed between the earlier childlike period of the race and the close of the Israelitish church, when the Jews were under the dominion of the Romans and paid tribute to Cæsar, may be said to represent the long period between the age of five and that of twenty in an individual, for at five, or thereabout, the desire to know, to learn simply from an impulse of curiosity and not

for the sake of use, commences with man; and with knowledge comes a desire for power and ambition to excel others, all of which lead to fluctuating states of hope and disappointment, which in the progress of the whole of humanity are represented by wars and peace, and the rise and fall of religions and empires, till the Jewish church and people were dispersed and even the semblance of religion which that Mosaic law represented with its sacrifices and oblations, — all merely natural representatives of spiritual things, — came to an end. So that unless the beneficent Creator of men had come to rescue mankind by infilling a human form more immediately with his presence, all that is human in man would have perished and barbarism such as we see practised by the Austro-German armies would have destroyed mankind from the face of the earth.

The matter and manner of this rescue have been from the beginning of it misunderstood, and in the progress of time entirely falsified by the almost universal error men make of looking for causes on the plane of effects, and so of materializing and externalizing everything spiritual to bring it within sensuous comprehension. Thus they assumed an angry and vindictive Father of mankind, insisting on the sacrifice of an innocent life to appease Him, and later claimed the power to rule over men as His vice-regent. They had no conception of the fact that what men require to be saved from is themselves, — the evil loves of domination, of lust, greed, and cruelty, of which they are forms, having lost the image and likeness into which they were created.

They were quite unaware also that the accumulated generations of men were still living in the world of spirits, because having been created as capable recipients of everlasting life, they could not cease to exist, and because having chosen in their freedom the evil life that constitutes hell, they were at that time influencing the minds of men on earth, and

thus taking away their freedom of will and thought; and therefore undermining the heavens by obstructing men's capacity to live and prepare for heaven in freedom.

Hence they could not see that the process of redemption was to save men from the association and urging of these spiritual beings who were acting upon their own hereditary tendencies to evil, — and thus to save them from their own selfhood; and that this could be done only by the Divine presence and power coming down to the natural place of human life itself, and for a time utilizing a natural human body with its propensities derived from an earthly mother, to which alone any access by the hells could be had in the form of temptation; and all of which, when their purpose was served and the hells reduced to order, never more to overflow their bounds and intrude into men's bodies, as well as their natural minds, were dispersed and dissipated.

Neither did they understand any more than the mass of mankind does today, that the human race on this earth had as a whole, or as one man, arrived through many vicissitudes at that stage of the natural man's progress when he enters upon the use of a rational faculty of his own, and, putting away childish things and his dependence upon parents, teachers, and associates, begins to form a character of his own, which will eventually become permanent, either as an image of his own will and selfish desires for aggrandizement and domination, or as an image of his Maker in His love for all men and desire to serve and save them, just as he in his freedom shall choose.

It would seem useful here, in order that the progressive stages of man's natural life may be easily compared with those of the human race, to insert a very brief description of those stages or degrees of the natural mind that every man passes through in

his progress towards maturity. These three planes, or successive states, are the sensuous, the scientific or learning state, and the external or natural rational degrees.

The first of these opens as soon after birth as sense impressions are consciously felt and commence to form a memory, whence they may be drawn out and their relations and difference considered, by the imagination, which is the will or ruling love, using the intellect to shape its desires, and the first distinguishing or characteristic feature of humanity. Imagination constitutes therefore the greater part of child life, and every normal child is an artist, usually an actor, but sometimes an embryo musician or rhymester, caught by the rhythm of notation and the jingle of rhyme. This period is equivalent to the Golden Age in the history of mankind.

From the age of five years to that of twenty is the scientific and educational stage of development which begins with the question-asking period, when the hard facts learned by experience bring down and sometimes almost eliminate the imagination. In this stage association with other human beings widens, competitions arise, the things of civil life are learned, errors and mistakes connected with puberty arise, and having no rational faculty of his own, the youth has to borrow one from his elders. This period corresponds with the history of the human race from the age or dispensation that began with the people, nations, and churches, called in Holy Writ Noah and his descendants. It lasted till the extinction of all true knowledge of God in the world, and the coming of the Lord to redeem mankind from their own evil devices, and to establish the First Christian Church.

The difference in scale between the individual and the whole human race, composed of so many nations and tribes in its two hemispheres, is so im-



mense that the mind cannot easily follow out the comparison; especially as the individual passes through his successive conditions in the short space of fifteen years, and no one can fairly estimate through how many thousands of years the human race has been struggling upward from the lowest conditions of savagery and cannibalism into which it fell after the Golden Age of innocence passed away; and no one, so far as I am aware, has attempted to show any correspondence between the two, or it might be more easily seen that the gusts of passion and outbreaks of temper, with rebellion against parents and governors when the boy's will is thwarted, represent on the larger scale, in the nations, wars and battles caused by the lust for power and desire to dominate others, with greed for their possessions.

For the civil and the scientific are learned and practised in both cases before the moral, which has also in both cases to be enforced by some power outside. In the youth's case it is the parents' authority and the force of public opinion; while with communities and nations, it has come from Divine revelation on the one hand, and the bitter lessons of experience on the other. Although in itself morality is simply the law of natural order, growth, and progress; and is only the basis and foundation on which religion can be built, when the Divine Source of all order is revealed and acknowledged.

In this very brief account of the development of man's natural mind one can recognize his own progress; but it must be remembered that it is only the external and preliminary or formative stage that is here spoken of which serves to fit man for his mundane career of some fifty to ninety years, during which he forms his real and permanent character, which prepares him for some use in the life after the death of the body. This use may be called the spiritual counterpart of his occupations

and enjoyments here. The spiritual law of attraction of like to like forms societies there of like character. This accounts for the opposite spheres of heaven and hell.

In the opening of the third stage, which completes the natural mind, man comes into his own life and begins to form a rationality of his own which makes him a man, dependent no longer on others for his thoughts and decisions, but free to think at least as he pleases, however his actions may be circumscribed. As he assumes the responsibilities of citizenship and of home and family life, he begins to appreciate the value of morality and honesty in the conduct of others towards himself and his own family, even if he does not personally reciprocate in all his dealings with others.

For this is the external or natural rational degree, which in the human race on this earth entered upon at the First Coming of the Lord and the formation of the first Christian Church. Just as its great use with the individual man is to enable him to adopt as his own the truths and good habits and principles taught him by parents and masters, so by the teaching of the Lord the first Christian Church was provided with the Sermon on the Mount, the Lord's Prayer, and the four Gospels, containing a more interior view of religion than had been accessible before.

In both cases the end in view has been, and is, to inculcate some knowledge of the Lord, of His Divine laws of order, and to lead to man's obedience to some better system of life than that of his own selfish desires. But this in both cases could come only by degrees, and with man only as a second and higher type of rational faculty begins to take form within him, as experience teaches him that other people have rights that he is bound to respect. For as first the exercise of his first rational faculty makes him desirous of arguing and debating every

question from an assumption that his point of view is the only right one, superior to all others. This state, we know, is as common with young men as the earlier question-asking stage is with boys and girls. And we all pass through it, except those who remain in it to the end of their lives on earth, and never get rid of the idea that they are a superior class, capable of wonderful deeds if they only had opportunity, leisure, or encouragement to begin. Consequently in this first rational condition men are combative, boastful, and vindictive with those who do not acknowledge their superiority. It is easily seen how this condition has ruled in the earth amongst all Christian nations, so-called, since Constantine, the Roman Emperor, made Christianity the popular religion; and ruling over others as to what they should believe, and how they should submit to popes and councils, took the place of service to them according to the Lord's example, Who taught us to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," and that prayer, alms-giving, and fasting are to be done by individuals as such, and not by the ruling of priests, or of one man over another.

It is to be observed that as each state of the progress of the individual mind does not spring suddenly into full being and power, but has its infantile and childlike stages; so with the various progressive states of humanity at large, and of the churches which marked the successive dispensations or ages through which the race has passed. It was similar with the first Christian Church, which in its infancy was a brotherhood of kindly and submissive souls, firm and steadfast in its trust in the Lord, and its confidence in a future life of peace in heaven; but when popularity and power arrived, soon showed its correspondence with this first rational state of the individual mind, which it represents in the history of the race. It then began in its cor-

porate and clerical capacity to take away freedom and destroy rationality among the laity, who were later made to conform, in their professed belief, to a past of absurdities, diametrically opposed to reason and common sense, with which the Lord gifts every human being. Thus were they brought body and soul into servile bondage to their fellow-men who claimed to be appointed by God. And thus by superstitious fears kings, and the brute force they commanded, were brought into subjection to the so-called spiritual power of priests.

And so we come now to consider, under this broader view of history, the close of the first Christian Dispensation which the Lord, when on this earth in human form, predicted; and a part of the fulfilment of which is now taking place before our eyes. But before entering upon it, it may be well to consider some facts that are too often overlooked in the study of history. We are apt in speaking of successive epochs, and of the fall of empires and dynasties, to consider chiefly the principal actors on the scene and ignore the vast masses of common people scattered far and wide who go on their way, many quite undisturbed in their isolated abodes, and vast numbers of whom were sometimes driven with their children and cattle off to the mountains during some great onslaught and disturbance; but resumed their ordinary occupations within a year or so, with no more great trouble for perhaps an ensuing century. For thinking first of the rulers and then of the armies they command, we note the sacking of cities and the destruction of nearby crops and cattle, but overlook the wide-spread host of tillers of the soil, so simple and ignorant as to know little more than the name of their distant ruler, and to care but little how it changes; the annual oppression of the tax gatherer being much the same under all rulers. But these vast multitudes are men and women, and go to make up that race-



man as the limbs, the larger muscles, the bones and sinews, nails and hair, go to make up the human bodily form in which man dwells while on earth. And every one of them ultimates his character in deeds of some kind that show his fitness or unfitness for the place in heaven for which he was created; and he receives all necessary instruction in spiritual things when he passes into that world where thought is speech.

For with the race-man, priesthoods or churches, and religious systems, represent various kinds of good which pass away when they deteriorate into evils; and kings, emperors, and governments represent the various kinds of truth men are guided or governed by, which also pass when they too deteriorate into falsities, according to the supreme law that nothing is allowed to exist when it ceases to perform some use. So that when we take the broader view of humanity as a whole, or as a man, and look back on so much of its history as we know, which is very little, we may well believe that the composite or race-man, in his slow and laborious process of recovering from the fall from the innocence of infancy, which we call the Golden Age has passed through states and conditions, very similar, on the great world scale, to those that the individual passes through in order that he may eliminate the evil tendencies that must be brought to his knowledge by temptations, before he can see them and learn how to shun them.

I assume, therefore, for the purpose of this essay, that the above rough sketch dimly suggests and shadows forth some real and absolute facts, and that the race of men on this earth in their corporate capacity have reached the stage which in the individual man is known as the first or natural rational, which, starting in a state of humility as in the first Christian Church, soon developed from its own self-derived intelligence, a claim of governing and

dominating over the minds and bodies of men, and endeavored to destroy both the freedom and the rationality of mankind, until checked by internal discord and division, when freedom, at least of access to the Word of God, was restored; although rationality was still further obscured by a new false doctrine of predestination and salvation by intellectual belief alone, apart from the life of goodwill to men which constitutes the activities of all heavenly life.

It was said above that we all pass through this state of the first or natural rational, except those who elect to remain in it permanently, by confirming themselves in the idea that they really are superior to the rest of mankind. It has been intimated also that only by submission to a higher and better will than the desire to rule over others as our servants of lower degree, can any true or spiritual rational state be opened in man. If we apply the same rule to the race-man we may see that if the human race on earth is to progress any farther and higher than its former fluctuating and lamentable conditions, whose fruit we now behold in Europe, no other possible way lies open to us but to acknowledge our own insufficiency, our utter dependence upon a higher power than our own, and our need of co-operation and mutual love and service to take the place of striving who shall be the greater and dominate the rest.

Thus only can we open the internal rational and spiritual degree of humanity and live in it, while our external mundane existence here will be broadened and filled with the contentment and peace, whose sphere of happiness is so much increased by being shared with many; and the blessings already provided for the coming of a new age will be used for their intended purpose, instead of being made subservient to the destruction of human life as at present.

It seems strange to many, who are ignorant that spiritual laws exist, that these modern discoveries and blessings should be provided only to be seized upon for evil purposes; but the law or method of all progress, on every plane of life, is that it begins at the base or foundation and works upward; and these modern discoveries which began with the utilization of steam in broadening communication among the nations of the earth, followed by electricity doing the same work more and more rapidly, and other natural forces, such as explosives — all now suborned to enable the lust of power to rule the world — will be found in the end to have materially aided in overcoming that same lust, and in establishing justice, equity, and especially co-operation, among men. For union among the nations is becoming more and more imperative, as the possibility of what we may call the intensification of power becomes more and more feasible since the world is now learning the result of leaving one nation alone for years while it is preparing secretly to conquer the rest. The danger of this will be much increased in the future, as more and more powerful explosives are constantly being discovered, and the powers of wireless electricity are at present only beginning to be known.

Everything, indeed, points to the communal interests of men coming to the front, and being made, as they should be, the first and chief concern of mankind — when they do not in any way override or destroy the rights of individuals, which consist chiefly in the liberty to use the rationality that man's Maker has given him, in the pursuit of some calling suited to his genius and disposition, and conducive to the common welfare; and to follow that form of worship or religion that he thinks best, in no case interfering with the equal freedom of his neighbor. Then each must do his part also in defending his country from aggression; and each

must have an equal share in the use of the three great gifts of the Creator of mankind to His children, namely, the land, the water, and the air, with their contents and indigenous products, without which human life would be impossible; and the alienation of which from the community by individuals is always, and forever, a crime.

In summing up, then, the Broader View contended for in this brief essay, it may be said that in the first place it consists in acknowledging that the Divine Providence permits nothing to happen that can not be overruled to subserve and advance the formation of a heaven from the human race and, secondly, that the human race on this earth is now coming into that fuller stature of manhood in which the merely natural rational which man shares with the animals can no longer be allowed to exercise its love of domination and rule as heretofore by brute force, using its human ingenuity and intellect to invent utterly false claims of Divine approbation amounting to predestination.

It follows therefore that it was necessary that this infernal evil, that has been so long the bane and curse of mankind, should be allowed to come to the surface and show itself in all its heinousness, impressing into its service the many new gifts, made to mankind, of power to use the natural forces so long stored up in secret. It was necessary also that other nations in whom the same evil loves predominate, should be permitted to join in, so that the reign of brute force, of massacres of innocent non-combatants, with their wives and children, and of indiscriminate slaughter of all who held different religious views, or would not submit to be slaves of a ruling caste, might cease from among men; and mankind learn that in future only by co-operation, and mutual help and service, can the nations prosper and enjoy that life of peace and good will which has always



been, and now is, the intention and will of their Heavenly Father.

For when we look back at the spiritual reign of terror under the popes; at the stifling of all liberty of thought and rationality under the Inquisition; and at the claims of predestined election to heaven from grace, or from immediate mercy, because of a profession of belief on the approach of death, we must admit that after the close of its Golden Age or infancy, the first Christian Church has been Christian in name only, but not in deed and in truth; also that no real reformation of the civilized world, that can bring contentment, peace, and prosperity to the nations, is possible, until autocratic hereditary rule, whether of family or nation, is obliterated from the world. Besides we must also confess that the former church has lent itself, its sanction and power, to the oppression of the people under kings and emperors, and thus, as was stated at the beginning of this paper, has made itself a party to the oppression of the poor and needy, while grasping land, and accumulating wealth for itself, and acquiescing in the partition of the land among the wealthy; but, in no case, either in the Romish or Protestant established churches, has it championed the extension of rights of manhood and citizenship among the poorer masses of the people, but has taught them rather the duty of subservience to their so-called betters.

But on the other hand, looking forward, and bearing in mind the Divine oversight that allows no evil to occur except to maintain human freedom of thought and action, without which there could be no human race and no heaven, and thus no field for the operation of Divine Love, we can see that this love of domination, now seen in its true light and known for what it is, once destroyed as a ruling factor in the government of nations, a new conscience, or standard of action, would be formed, and the lessons

learned in this war against the enemies of mankind could be applied to both communal and private life. The Lord's Prayer, the Ten Commandments, and the Sermon on the Mount would form the keynotes of the new and true Christian Church; communal rights would be restored in their integrity; and every man would acknowledge the duties he owed, and the blessings he received, from his fellows.

All government will then be recognized as service to the common good, and all service will be graded as use done according to the capacity and fitness of each, thus from freedom and choice; whereas failure in performance; even malfeasance in public office, will not be vindictively punished, but by reduction into a lower and more menial service; the punishment where necessary will be merely working under command instead of from free will.

What has been written here is not founded on the mere fancies and imaginings of an individual mind, but upon the application of the laws of Influx of the Divine and only Life into human beings; of the Discrete Degrees which adapt it to reception by forms on various planes, of which the human form is the highest; and the happy result just predicted as impending in the future of the race, whose truly human life is just beginning on this earth, will not be the result either of happy accident, or of Divine command; but will evolve or develop in correspondence with man's free and reciprocal acceptance, as his own, of the Divine Will, which is the same as the Divine Love, and with his co-operation with his Maker and Redeemer in carrying out the plans made for his own happiness.

These plans are the laws of Divine order whereby man is kept in equilibrium between good and evil, that he may choose the one and reject the other; and all these laws he now can study and know, for they all can be deduced from the Word of the Lord. But, however great or little his knowledge, his own

voluntary and active part consists in looking upon all his fellows as brethren, whom it is his business to serve in every way he can. For this is the life of heaven, and those who do not want to practice it, do not really want to go to heaven, but to some imaginary place where they will have nothing to do but enjoy themselves.

In other words altruism, as taught by the Lord and Savior of mankind, is the life of heaven and of the angels there, with all the rest and recreation necessary to make a well balanced life, as a little consideration will show. For the man whose whole interest and concern is concentrated on himself alone is evidently desirous to make himself paramount, and all things subservient to his interest. But if he cares for the welfare of others besides himself, — first, that his children may be good and useful citizens; next, that his neighbours may share with him in his prosperity, and learn to live healthful, happy, and useful lives; then, that his country may be defended from aggression, even at the cost of his possessions and, if need be, of his life; and further, if he devotes his time, his means, and his knowledge, to spread abroad among mankind wider views of toleration, of co-operation and of mutual protection against the lust of power, it is plain that he is a good citizen of the world. And if he does all this because it is carrying out the will of his Maker, it is plain that such a man is a good citizen of heaven — for thus he abrogates all claim to honor and glory for himself, and ascribes it to the Divine Being Who makes His sun to shine on the evil as well as on the good, and causes His rain to fall upon the just and the unjust.

T. MOWER MARTIN.

## EDUCATIONAL EXPERIMENTS IN GARY, INDIANA.

BY THE REV. WARREN GODDARD.

FOR some years past the eyes of the educational world have been fastened upon the school system of the city of Gary, Indiana. And not only has there been very manifest interest in the new educational venture here, resulting in many articles in the popular and educational magazines, but many pilgrimages have been made to the "Steel City" to view near at hand the new work that is going on.

But why all this interest? What is it that Superintendent William A. Wirt has done that has been the cause of this widespread stir in educational circles? What is the value of the work? What are some of the underlying principles of the system? And what conclusions are we warranted in drawing from the present achievements and from the nature of the problems concerned which are yet unsolved or only partially met?

To attempt to answer some of these questions, then; to evaluate as best I may the whole system and to lay especial emphasis upon the consideration of the religious educational feature connected with, or better evolved from, the Gary system, will be the purpose of this study.

And first, we shall want to know what is the general purpose or end for the attainment of which the new system was designed. Evidently enough the central thought in the mind of Mr. Wirt was to design such an attractive educational "plant" that it would lead to *self education* through well



directed spontaneous self activity, and this for adults as well as for the children. To quote from a letter written by Mr. Wirt to Mr. A. J. Nock: "We call our school plants 'opportunity centres, or houses.' No teacher can educate the child. Every child must educate himself. All the community can do is to provide the opportunity for the child and adult to improve his condition." (Article by A. J. Nock in *American Magazine*, April, 1914.)

And what are these "opportunities" which the community of the city of Gary has provided? First, the physical equipment. In general this does not differ radically from the equipment found in the best school systems in other parts of the country. In the Emerson School which the writer visited he found the usual class rooms for the regular studies and then the rooms devoted to the special activities. Within the building, for example, were the kindergarten rooms, the gymnasias, printshop, paintshop, nature-study room, playroom, forgeshop, sewing and cooking rooms, rooms for the commercial department, etc. Outside of the building he saw tennis courts, a running track lighted at night, animal houses, poultry house, gardens of flowers and vegetables, football and baseball fields, sandpits, wading pools, handball courts, etc.

But so far as these things are concerned, as above observed, there is nothing to distinguish this school from many others in our important cities. The use, however, to which this equipment is put at once points to some important differences. For instance, the length of the school day: this begins at 8.45 A.M. for the lower grades and continues until 5 o'clock, with an hour and a quarter for luncheon. The high-school grades have a slightly longer period. The increased length of the school hours was designed so that the leisure time of the pupils might still be under the good influence of wise teachers, and that the play tendency, the desire for recrea-

tion, might be directed in a wholesome way by trained playground instructors.

In our modern urban life much of the after-school time of the child is spent in an environment and atmosphere that is often destructive of moral and religious virtues, and it is to correct this, to make wise use of the "street and alley time" (to use a phrase of Mr. Wirt's), that the lengthened school day was designed.

But not only is the school day lengthened, but also the school year, so that the educational plants are open for forty-eight weeks out of the fifty-two. The required attendance is for thirty-six weeks, the attendance for the remaining twelve weeks is left to the will of the pupil. But it is found that the thirty-six weeks attendance admirably prepares the pupil, "through awakened ambition, habits of industry, and development of initiative," to make a wise choice in the way in which he will spend his vacation. This means that many pupils take advantage of the additional twelve weeks of schooling, and with the greatest freedom select those activities, whether cultural, industrial or recreational, to which they are drawn. The pupil may choose at what time in the year he would prefer to be absent for the twelve weeks, or, in other words, he may choose the time when he will attend his vacation school or when he will be away entirely for the allowed period of time.

But passing to another distinguishing principle. All grades from kindergarten through the high school are in one building. One reason for this is that there shall be as little break as possible between the grammar school and the high school, and so a less chance for the ending of one's schooling at this critical point. Still another and more important purpose in this arrangement is the production of more democratic feeling by the free mixing of the pupils of all the grades. This mixing at stated

times whether in the shops, hall-ways, or on the playgrounds affords opportunities for mutual self-help. Thus I noticed in the different shops young boys from the lower grades helping boys of the high-school age or watching the older ones at their work. This is an admirable thing. In the younger ones it arouses new interests and develops the helping spirit; in the older ones it imposes upon them the obligation of setting a good example in patience, self-control, interest and in the doing of good work. Moreover, this one-building idea unifies all the grades, making one school with a strong school patriotism. The placing of a grade-room where the ordinary branches are taught beside a science room is purposely planned to excite interest in work that lies in the future and periods are planned in which younger pupils may at will go into the rooms devoted to the special activities.

But still another principle is the departmental idea in education. Instead of having one teacher, especially in the lower grades, teach all the subjects, each teacher is a specialist in some one branch. In some of the shops carefully chosen mechanics from some of the factories or shops of the city are appointed as instructors, and practical work of a useful kind is planned and carried out. Thus the repairs to the gutters, and the tin work of the school buildings, and other needed metal work is done by an expert metal worker with the help of school boys. So with the painting of the buildings, the varnishing of floors, desks, the plumbing work, the carpenter work, etc.

But although the departmental idea is fully developed there is, nevertheless, the closest cooperation with the work done in the teaching of the usual fundamental studies, as History, English, Arithmetic, etc. Mr. Wirt believes thoroughly in the closest relation possible between theory and practice. Writing to Mr. A. J. Nock he says: "The difficulty

with the church as well as with the school in the modern city is to secure an automatic, real, application (of religious and secular school knowledge) immediately to life." For this reason all classes in the usual and traditional studies treat their respective subjects in the most practical manner, applying their principles to concrete cases of a modern type. In the teaching of arithmetic, for example, actual models are measured, the number of games lost and won by baseball teams are brought in and the percentages figured up and the results compared with the newspaper reports; or the volumes of different rooms in the building are measured, and the area of exposed surface, so that heating-plant computations can be made. In the lower grades of this same course the arithmetic may be taught largely by games, in which computations of a varying kind are involved. In some instances pupils have designed their own games to illustrate arithmetical problems. Again considerable portions of arithmetical knowledge are learned in connection with the shop-work of the school or in the pursuit of special studies as cooking, sewing, physics, chemistry, etc.

In the hallway of the Emerson School I noticed on the History-Department bulletin board three short articles taken from a current magazine and dealing with the ethics of the Great Foundation Funds for the Advancement of Science and Education. One article was in favor, one neutral, and one opposed. All seemed equally well written, and by competent men, and the writer could not help thinking how valuable it was to bring this kind of history-in-the-making to the attention of the young minds in the history classes of the upper grades. It was all handled in such a fair way, — the three articles leaving the pupil to judge for himself.

And still another feature to the Gary school system which deserves special mention is the elasticity of the whole fabric. In general one half of the



time is given to the study of the usual fundamental and traditional subjects, and the remainder to special activities or to supervised play indoors or out as the weather or inclination of the pupil dictate. But what if the pupil is exceptionally bright, or is defective in some respect, or is physically weak, how then does the Gary system take care of him? In answering this let me quote from the United States Government report on "The Public School System of Gary, Indiana," a report written by Dr. W. P. Burris, Dean of the College for Teachers, University of Cincinnati, Ohio. On page 24 the report says:

If the pupil is weak physically and cannot undertake all the work of a regular grade, he uses the other facilities of the school as he would use a sanitarium for gaining health. The character of the daily program permits him to spend all of the time in special activities, if that is best for him. A child may, for instance, spend most or all of its time in supervised out-door play until it gains strength to do the regular amount of school work. Children are sent to school rather than kept at home to gain health. He can take up the regular studies as he becomes able to do so. If a pupil is deficient in one subject, or phase of a subject, he can do double work in this subject and "catch up," by attending classes dealing with that which he does not well understand, and omitting temporarily some of the special activities in progress at the same period of the day. He can also return on Saturdays for the necessary help and, if necessary, attend the "vacation" quarter. He is promoted by subjects, instead of being held back on account of failure in one or two branches. If he is defective he does what he can. If he is retarded, he takes such activities as will awaken his dormant or arrested mental activities, entering upon the regular program of the normal pupil as soon as he is prepared for it. If he is exceptionally bright, he can go as fast as he is able, not neglecting the special activities to the extent that this variation in program would work injury to his health.

Thus the flexibility of the program in the Gary schools, with its alternation of regular studies and special activities and with exercises in each in progress the whole day long, makes it possible to adapt the program to the pupil instead of attempting the reverse.

Such, then, are some of the underlying principles which have been applied to the school system of

Gary. But before attempting to point out their significance and value let us turn to the other phase of our subject, the religious educational feature which has grown out of the Gary school system.

And first let it be stated that the writer is largely indebted for the facts here given concerning this side of the subject of this paper to two bulletins noted below.\* These bulletins are well written and, as he was told in Gary, had the hearty endorsement of Superintendent Wirt.

First, then, the inception of the religious educational idea in Gary. At the suggestion of one of the pastors of one of Gary's churches, Mr. Wirt called a meeting of the ministers of the different churches of the city and laid before them what he thought was their opportunity. The result was immediate, so that in October, 1914, nine churches and one synagogue were planning for their week-day "church schools."

The children who attended these church schools left the public school at the auditorium period and upon written request from their parents. Later this arrangement was changed so that the opportunity to attend the church schools came at the play period or the time for "application work." Theoretically, under the first arrangement the public school kept a record of the children's attendance at the church schools during the auditorium period, but as a matter of fact no accurate statistics were compiled and when the new arrangement came into force no records were necessary.

But Mr. A. A. Brown, the author of the article "The Week-Day Church Schools of Gary, Indiana," has gathered together some figures on the subject and has pointed out some facts of interest. In the

\* Religious Education Ass'n Bulletin, 1916, n. 2. "Week-Day Church Schools of Gary, Indiana." Religious Education Ass'n Bulletin, 1916, n. 4. "Religious Instruction and Public Education."

eight church schools which he has tabulated the number of pupils come to only the small total of 619 and the total expense, including the salaries of paid teachers, fuel, rent, etc., is \$8,568. If we figure out the cost per pupil we find it to be \$13.84 per annum.

But of course what interests us most are some of the problems encountered in this attempt of the churches of the city of Gary to solve the problem of religious education. One problem that immediately came up was the one of a curriculum. Due to the lack of denominational unity, very varying curricula had to be resorted to. Some followed the International Courses of Study, some churches designed their own courses, still others took courses laid out by Educational Committees of the larger bodies of their denomination. There was much variety.

And then what was to be the relation between the curriculum of the church school and the work of the Sunday-school? How could they be correlated? Here, too, varying methods are used with no definite and entirely satisfactory results. One church uses the same grading in its day-school as in the Sunday-school and also uses the same material. Another church makes the day-school work more academic and the Sunday-school work more devotional. There is yet much work to be done on this problem.

And then a more serious difficulty arose. In the Gary public schools pupils may be advanced from one grade to another at the end of three months, and this means a change in the "play time" or the time for "application work," and so a change in the time when the pupil may attend church day-school. This change of grade in the public school and so a change in the time of attendance at the church schools has led to complications of a disturbing kind, and for which no settled solution is seen.

And still other problems arose from the varying distances of the public schools from the several

churches, the difficulty in obtaining trained and skilful teachers, and in meeting the added expense which such teachers mean. One paid teacher for all the grades of the several church schools meets with no favor in any of the churches of Gary for the simple reason that no one teacher can be an expert in teaching all grades. And again many parents object to the church schools' interfering with the play time of the child, feeling that this time is needed to keep the child out of doors, and thus healthy and happy.

In the "Gary Plan of Church Schools" as Professor Coe terms them, there is no "credit" system as in the North Dakota and the Colorado plans. In the two latter knowledge gained in Biblical subjects in regularly constituted classes outside of the public school receives "credit" from the school authorities when a certain standard has been attained, or as in North Dakota when a satisfactory mark is attained in an examination prepared by the state school officials. But the North Dakota plan, it is felt by many, is not very satisfactory as the examinations can only cover a surface or memory knowledge of the content of the Bible, and so does not encourage the consideration of the intellectual problems of interpretation or the application to the formation of character. This weakness is, of course, not inherently present in the Gary plan.

But now for the consideration and evaluation of some of the principles above noted. Perhaps the most important from the New Churchman's point of view is that of the new freedom that has been introduced into Gary's school system. This freedom is seen in the adaptation of the school activities to the individual child, in the free and easy way in which the teachers and the taught mix, in the freedom with which certain studies can be taken up and then dropped when no talent or real interest in them is found, and in the principle followed, that as little



of the old-fashioned "teaching" shall be done as possible, the pupils learning as much as possible through observation, spontaneous self-activity, and by the use of the principle of imitation.

The results of the application of this conspicuous, underlying principle of freedom are evident to all careful observers. Thus Dr. Burris says in his report on the Gary School System:

In giving a further estimate of the value of the system, from a pedagogical point of view, the one which overshadows all others in importance is the appeal which it makes to the self-activity of pupils. This applies to the matter of conduct as well as of work, and the free and natural way in which pupils govern themselves, without the rigorous discipline commonly found in other systems, is one of the noticeable features. . . . On this point I quote from Dr. Updegraff's unpublished report:

The pupils of the Gary schools seem to display greater self-control, more self-respect, and more thoughtful consideration for others than the pupils of the same age in most of the better school systems of today. I am inclined to think that it comes largely from their games and play, but a part of it is due to the organization of the school and to the practises that have evolved in its administration.

No child in Gary has a single teacher who is either the object of his hero worship, upon whom he tends to become more or less dependent, or his arch enemy, whom he detests with a growing hatred. The Gary pupil has several teachers, each of whom affects him in a different way. He becomes more conscious of his own individuality in this way and learns to determine for himself what he should do and become. Under such a system the influence of fellow pupils becomes relatively stronger than in the ordinary school. It is, therefore, highly important that care be taken to further the development of right ideals in the student body. Organized play has its great value here. Self-control, cooperation, courage, self-respect, consideration for others, and a sense of justice have been developed in the Gary youth to a noticeable degree and, it seems to me, largely through the spirit that prevails in consequence of the administration of the physical training department. (U. S. Bureau of Education, Bulletin 1914, n. 18.)

And then speaking of the pupils' attitude toward the work of the school Dr. Burris again quotes Dr. Updegraff as follows:

Pupils who love their school better than the streets, who have a good physical tone through their play and physical exercises, and who have good self-control and independence of thought, must naturally have a more favorable attitude toward school work.

But Dr. Burris and Dr. Updegraff are not the only ones who have noted some of the good results of the Gary system. In making a report on Public School No. 89 of Brooklyn, where the same system is being tried, Associate Superintendent McAndrew writes as follows:

As I have observed the pupils of P. S. 89, their alertness, readiness, and response have been above the average observed in the Brooklyn schools. The President in his account of his visit to Gary remarked, "the easy, democratic, and yet respectful, spirit that prevails." In my opinion Mrs. Ritter, the principal, with the cooperation of willing teachers, has obtained this spirit in No. 89.

But are not these results just what we should expect from the new freedom which has entered the public schools that are using the Gary system? How can independence of thought, spontaneous interest in work, and the love of usefulness grow in an atmosphere where the spirit of compulsion and force exists? In this connection notice these words from the "*Arcana Cœlestia*," n. 3145:

The case is this: without freedom there is never any production of truth in the natural man, or any calling forth therefrom into the rational, and conjunction with good there. All these things take place in a free state; for it is the affection for truth from good which makes freedom. Unless truth be learned from affection, thus in freedom, it is not implanted; still less is it exalted toward the interiors and there made faith.

And further in the work on the "*Continuation of the Last Judgment*," n. 40, we read these significant sentences:

The more excellent of the English nation are in the centre of all Christians. That they are in the centre is because they have interior intellectual light. This is not apparent to any one in the natural world, but it is conspicuous in the spiritual world.

They derive this light from the *freedom of thinking, and thence of speaking and writing, in which they are. With others who are not in such freedom, the intellectual light is obscured, because it has no outlet.* (The italics are the writer's.)

But another principle of the Gary system that must appeal strongly to all New-Churchmen is the one that all knowledge must be closely correlated in thought with the problems of actual life as it now is. Theory in the Gary schools is wedded to practice, and in many classes the theory is learned directly from practice and life itself. No wonder the pupils in Gary find the getting of an education more of a delight than do pupils elsewhere. Recall Swedenborg's own words in one of his letters to Ericus Benzeliuſ:

It is a fatality with mathematicians that they remain mostly in theory. I have thought, that it would be a profitable thing if to ten mathematicians there was added one thoroughly practical man, by whom the others could be led to market; in which case this one man would gain more renown and be of more use than all the ten together (Tafel's Documents Concerning Swedenborg, Vol. I, p. 263).

But coming now to the religious educational feature suggested by the Gary system let us recall these weighty words of Gladstone's: "Every system of education which places religious training in the background is pernicious." With this utterance from the great statesman I think all New-Churchmen will agree. But how shall we bring the necessary religious training out into the foreground? The Gary churches have tried to make a beginning in the solution of this problem but all must feel that the results are yet far from satisfactory. If each denomination could erect near every public school a building suitable for the purposes of a week-day church school then the needed religious training of our youth might be more satisfactorily taken care of than at present. But such a venture as this can hardly be carried out with the limited financial

means now available by the several church bodies. An interdenominational week-day church school building erected near the leading schools of the city, while financially more possible, would not be likely to meet the needs of the case. For in this instance friction between the several churches represented would certainly come up, or else an emasculated and devitalized religious doctrine would be the only one that could be taught, and this would soon be found to give satisfaction to no one.

What, then, is left for us to do? The Gary plan, owing to the scattered churches, the inconvenience of attendance occasioned by long distance and by the varying schedules of the public-school students, has presented problems which seem almost impossible of any kind of solution. Unless the public school authorities grant a long enough period in the school day when the pupil is not fatigued, preferably in the morning, and at a regular hour and of sufficient length of time to allow pupils to reach and return from the churches, it is difficult to see just how the present Gary plan can be very successful. But even in this case some think that when the state has assumed control of the pupil for so many hours per day, that during this time not any part of the state's control should be surrendered for religious training. This objection, however, seems comparatively trivial.

But problems of a more real kind connected with the movement for correlating religious education and the work of the public school are well stated by Prof. George A. Coe as follows:

1. Granted that religious education requires special times and seasons for its own specific uses, what would constitute a satisfactory portion of a week for this purpose in each of the different grades?

2. What part of this desirable amount can the churches secure under present conditions, that is, without modification of the program of the public schools?

3. Where modifications of the public school program are desirable, what safeguards of religious liberty and of civic concord



should be set up? Is it wise for the public school to make religious classification of its pupils, and to furnish information such as might be contained in lists of pupils who are supposed to be adherents of the different faiths? Should the public school keep a record of the attendance of its pupils upon religious instruction? If so, what may be done with this record and with pupils who are thereby shown to absent themselves from religious instruction? How, if at all, may notices that concern the church schools be given at public schools? Are any safeguards needed to prevent proselytizing by teachers or by outsiders?

4. Granted that religious education requires week-day sessions, what should be the specific purpose thereof, and how would the week-day work fit into a unified policy for the church school?

5. (Dealing with curricula in church schools.)

6. Granted religious education is a community problem, what kinds of cooperation are desirable and practicable between Catholics, Protestants, and Jews?

7. (This deals with interdenominational schools already touched upon.)

8. How shall a supply of adequately trained teachers be secured?

9. Granted that education should be, ideally, a unified whole, should the unifying and coordinating agency be the state or the churches? Should the state give credits for religious instruction, or should the churches give credits for public school studies and training? (Religious Education Bulletin, 1916, n. 4, p. 30.)

Here are some of the problems with which public and religious educators must wrestle. Just what the result will finally be no one, of course, can predict. The fact that eight of the nine church schools that started in Gary in October, 1914, are still continuing is significant in showing the value of week-day church schools in spite of many difficulties that are yet unmet.

But in the meantime let us note some of the advantages of the well known institution of the parochial school. Speaking of such schools in the Lutheran body, Dr. George U. Wenner of New York City has this to say:

The virility and fertility of the churches in which parochial schools are found speaks well for the system. Those who maintain them ask no support from the state, but they are ready to make great sacrifices in the interest of a thoroughly Christian education, in the bringing up of their children in the faith and service of Jesus Christ.

In Dr. Updegraff's report on the Gary school system it was noted that he said that it "is highly important that care be taken to further the development of right ideals in the student body," and the reason given for this was that in the Gary system the influence of individual fellow students was relatively greater than in other school systems. But in a well conducted parochial school of high Christian standards this body of high ideals would be found. And not only this, but the religious spirit would be found pervading all classes in all subjects, and the teachers themselves would look at their respective subjects from a distinctly religious viewpoint, which, if New Church, would bring a new light upon whatever was the subject of thought, and so lead to new and possibly exceedingly important discoveries.

Our own schools at Waltham and at Urbana are examples in the correlation of religious and secular training, and as such deserve the hearty support of the whole church. When this is more fully given we shall be in a better position to push our way into new fields of inquiry, and so be the means perhaps of bringing unexpected light to bear upon the practical concerns of human life.

WARREN GODDARD.

## EDITORIAL DEPARTMENT

### OUR MISSIONARY APPEAL

FOR some time, and especially during the past year, a revival of interest in missionary work has been gathering headway. At the last meeting of the General Convention it seemed to reach a degree of culmination. A resolution was framed and adopted to secure contributions of at least ten cents weekly from every member, which would result, if all were to be faithful in carrying out the plan, in an income of at least \$25,000 a year to sustain the work of our Convention Board of Missions. The Board showed that opportunities appear to be opening as never before in all parts of the world, abroad as well as at home, to make use of this income; and there is every reason to hope that our people will rise to the occasion and do their whole duty, each according to his or her means. There can be no doubt that the Lord's words to His disciples in the beginning of the Christian Church apply equally to His disciples in His Second Coming, saying, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matthew xxviii, 19, 20).

The very best form of missionary appeal of which we have any record in the history of the first Christian Church, all will be likely to agree, was that of Paul at Athens, when pointing to the altar inscribed to an "unknown God" he said, "Whom therefore ye ignorantly worship, Him declare I unto you" (Acts xvii, 23). The strength of that appeal was in its contact with the religion which his hearers already had, and in its recognition and

appreciation of what was good and true in that religion. It is the Divine method of gathering up the remnant, however small, of a former church, or religion, and making it the nucleus and basis upon which to start to build a new church. Indeed, we are taught that without these remains to appeal to and to work with, neither the individual nor the race could be saved. And further, that the angels always fasten their attention upon them, and ignoring all else that they might criticise or condemn, save the man, or mankind, by cherishing, encouraging, and cultivating what is good and true, and increasing it.

The very first thing for us to do then in entering into this revival of missionary effort is to seek to co-operate with the Lord and the angels by adopting their methods, and seeking to receive their spirit, which is the Holy Spirit. If we go, or send missionaries, to India, China, or Japan, we are not to do it in the thought that these are poor heathen nations, who haven't any religion of their own, or who have the false teachings of the first Christian Church which are worse for them than no religion at all; for the former, we know, have remnants of the religion of the Ancient Church which are sufficient for the Lord and the angels to employ as a basis for the salvation of all who are willing to be saved by obeying the truths that are given them, and receiving the goods of them into their hearts and souls; and the latter, we ought to know, have been still further helped by Christian missionaries who for the most part have been devout followers of the Lord, who have prayerfully given themselves to His service, and have learned under the leading of His Holy Spirit to endure many hardships, face perils, and lay down their lives even for Him in trying to bring His Gospel of love and salvation to their fellow-creatures, as they understand that Gospel. Whatever may have been true of the missionaries of a century, or of half a century, or perhaps of a quarter of a century ago, the above is true of the missionaries of today. They have not the help, many of them, to be sure, that we have in the writings of Emanuel Swedenborg, the servant of the Lord in His Second Coming; but they have the



same Word of the Lord, and the light that is shining from its depths into the clouds of the letter now as never before. Their Lord Jesus is our Lord Jesus, now descending in the clouds of the letter of His Word in power and great glory; and no sincere disciple who seeks Him there can fail to find Him with the heart and life even while the clouds obscure the intellect. Our missionaries who go into their fields abroad should do so in recognition and appreciation of this if they are to help them, and others through them and with them, to discern more clearly this Lord, our Lord and theirs, in the clouds of His Second Coming. If thus they do go, they will go in the genuine humility and brotherly love of a disciple, which will open the door of countless opportunities of Christian fellowship and service; for, after all, the qualification for missionary work is in Christian love primarily; for that opens the door of all kinds of opportunity to preach the Gospel of Love, and thence to clear up intellectual difficulties.

Now this brings us face to face with the problem of New-Church missionary work at home and abroad in Christian lands. If we want the door of every opportunity shut against us let us draw hard and fast lines of doctrinal definition between our own organization and every other organization that calls itself Christian; and let us go forth with the proclamation that our own organization is the only Church of the Lord in His Second Coming. It will sound to the men and women of this New Age, in the light and warmth of all its liberalizing tendencies, which come from the Lord with His great gifts of freedom — growing freedom in religion, in social, industrial, and political life — as simply narrow and bigoted; and they will turn away in disgust and pity, and seek elsewhere for light upon the pathway of religion. A long-time member of our organization recently complained to the writer, in his capacity of an editor of the REVIEW, of this appearance, with the emphatic assertion that the assumption of such superiority of our organization over other Christian organizations "*is not true.*"

That there is doctrinal superiority in a clearer shining

of light for the intellect, there can be no doubt among us; and it is often urged that without truth no progress can be made into the good which it teaches. But on the other hand, the possession of that truth in the intellect alone does not make it one's own, or even the organization's own. How earnest is the Lord's warning in the Gospels, and how it is emphasized in the explanation of them in the writings of the New Church, that we are not to trust in salvation by knowing the truth alone, but by doing it also! And how do we know, how can we know, that the spiritual fruits of our organization are superior to those of other organizations called Christian today? Can any one judge and know but the Lord Himself? Why not leave the judgment, the solution of the problem of superiority to the Lord Himself? Is it not a return of the states, to the disciples of the Lord in His Second Coming, which distressed the disciples of His First Coming, when they disputed by the way who should be greatest (Mark ix, 34)?

Are we then to assume, it may be asked, that all the organizations of the Christian Church today are of the Church of the Lord in His Second Coming? It seems to the writer that it is not an assumption at all if, as we all believe, the Lord has effected His Second Coming and by the Last Judgment brought the First Christian Dispensation to an end. If He is now in His Second Coming, and the Church is His abode with men, there can be no living church but that of His Second Coming. The organizations about us so far as they are of the church at all, so far as they have any spiritual life at all, and are not dead, must be of His Second Coming. Are we to judge them dead? And if we do, will it not be a pure assumption? And if in the same breath we judge ourselves alive, shall we not be assuming that our organization is the only Church of the Lord in His Second Coming that exists on earth today? And if in this spirit we make our missionary appeal to Christian lands, will it be true? Will it not be a fatal error of judgment?

But Swedenborg teaches, — no, the Lord by means of Swedenborg as an instrument teaches, that the essentials

of the New Christian Church are the acknowledgment of Him in His own Human Life as the God of heaven and earth, and a life according to the precepts of the Decalogue as His laws. Can we say that the denominations of the Christian Church about us are in the denial of these essentials in heart, or even in doctrine? Indeed can we say that they are not in the acceptance of them in the clouds of the letter of the Divine Word? May it not be that in the sight of heaven the difference between them and us is largely a matter of clouds of earthly appearances more or less dense? Else what do we mean when we advertise our missionary lectures by quoting R. Heber Newton as saying of Swedenborg that "his thought has been slowly leavening the great churches of Christianity in the Western world," and Henry Ward Beecher as saying, "No man can know the theology of the nineteenth century who has not read Swedenborg," and Edward Everett Hale as saying, "The statements of his religious works have revolutionized theology," and James Freeman Clarke as saying, "Swedenborg's thought has been slowly filtering into philosophy and theology, spiritualizing both"?

Is it not enough for us, then, gratefully to take the place that the Lord gives us in His *maximus homo*, His larger form of Christianity, and gladly acknowledge that the larger body of which we are a part is alive and being vivified and saved by the Lord in His Second Coming? If our organization belongs to the province of the heart and lungs, surely it is responsible for breathing the pure atmosphere of heaven to purify the blood of the whole Christian Church, and send it forth from a loving heart of fellowship to sustain the good works of the entire body, that all who call themselves by the name of the Lord may obey Him saying, "A new Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another" (John xiv, 34).

Our missionary appeal, then, should be a call to Brethren to enter with us on terms of entire equality into the mysteries of our common Christian faith which our Lord, now in His Second Coming in the power and great glory

of the clouds of the letter of His Holy Word, is revealing to all who look to him for salvation from hell in every-day life.

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H. CLINTON HAY.

### "BEING DIVINE"

PRESIDENT BURTON of Smith College, in his Baccalaureate Sermon last June, spoke eloquently to the young ladies assembled and the guests of the occasion on a subject of momentous importance; and, while much that was inspiring and valuable was said, it seems to the writer that some of his utterances are so revolutionary that they ought not to be allowed to pass without critical comment. For with perhaps undue emphasis, these utterances may have some effect towards subverting the Christian religion. It is important therefore to call attention to the bearing and significance of this aspect of the sermon.

By a loose figure of speech a great many things are said to be divine; but this is well understood rhetoric. It is a different matter when a scholar of distinction and ability presses the use of this term beyond the point of theological accuracy, and makes it the basis of a strong religious appeal. In Emersonian and Unitarian circles it is not unusual to hear such assertions; and many Congregationalists of Unitarian conviction or bent, as for instance Dr. Lyman Abbott, follow them in this respect; but in ordinary Christian speech and tradition such language is abhorrent. It is traceable historically to the naturalism and radical individualism of the Renaissance, and to their inevitable outcrop in the extravagances of Romanticism in German philosophy. It is a part of our inveterate Protestant heredity; but it is utterly foreign to the spirit of Christianity. Christian theology has wandered into many dark alleys; but in the main, even if vaguely, it has remained true to the principle that Christ as personal Lord and Giver of spiritual life was supremely exalted in nature and character above the human level.

But President Burton's contention is, that man and



Christ are on the same level; that man is Divine in the same sense that Christ was Divine. This is a virtual repudiation of Christianity for it puts Christ on the same level with Socrates, Plato, Plotinus, and Thomas Aquinas; on the same level with Shakespeare, Goethe, Pascal, Emerson, and Phillips Brooks. Christianity, if it is anything distinctive, is the religion of Christ, the religion which Christ alone imparts, the religion whose essence is the acknowledgment and worship of Christ as the one only source of religion and life, the acknowledgment and worship of Christ as God. It must indeed be said that traditional Christianity has to its undoing strayed in devious ways from this supreme truth; but the fact remains that men have been real Christians to the extent that they have in thought-life appropriated this truth.

But the contention goes even further. It obliterates the distinction, not merely between religion and morality, for morality implies religion, but between religion and mere natural self-assertion. In other words, it does away with religion altogether. It sets up the self-sufficient, all-superior, all-supreme, "super-man" whose being is *in* and *for* himself alone. This is the inevitable outcome of Protestant naturalism and the radical individualism which is the core and kernel of naturalism.

When President Burton instills into those young ladies the idea that "Being divine means being yourself," and then adds, "Obviously to be yourself means to be your best self," he is planting a seed which, watered and nourished by the influences of the ordinary college education, will grow into extremes and eccentricities as surely as fruit follows blossom and blossom follows the opening bud. The word "obviously" does not relieve the situation, for the word "self" is notoriously elusive and ambiguous, and the word "divine" has puzzled and baffled philosophers and theologians from time out of mind. Whatever the "self" may ultimately be philosophically or theologically, it is for the individual that which for the moment occupies the field of consciousness; that which feels, strives, demands, resolves, and acts; that which asserts the present

interest, and expresses the present thought and will. Psychology and religion speak of "the divided self," "the higher and the lower self," "the true and the apparent self," "the best self"; but, whether for the moment or in the long run, the self which the individual chooses, or rather the self which does the choosing, is the best self. To say without more ado that this self is divine is to say that any self whenever or however chosen, or any self whatsoever that does the choosing, is divine. This is not only rank individualism, but it is inevitable atheism; it is Nietzscheism run mad, and from the same motives.

There is a sense in which it is true to say that everything is divine: the rocks, the trees, the animals; the sun, moon, and stars; the air, ether, electricity, etc. But this is not precisely the meaning which President Burton has in mind when he says that man is divine. These things are said to be divine because God is said to be divine. The word 'divine' here does not declare any identity, but means only that, though the things are somehow *from* God, God alone is really and actually Divine. Now it is just the relation expressed by "from" that President Burton is interested to repudiate; for he goes on to insist that "to be divine is to be infinite and eternal."

This introduces a difficult metaphysical question. F. H. Bradley, as is well known, maintains in his "Ethical Studies" that the human mind is infinite; but Mr. Bradley was apparently, at that time at least, not familiar with the modern doctrine of the infinite. Professor Royce, who was to an extraordinary extent master of that doctrine, has in "The World and the Individual" given an interpretation of the Divine and of man which makes Mr. Bradley's contention quite futile. Man is very definitely and characteristically a fragment, and not the whole of experience. It is true that his mind is such that he can comprehend at least some types of the infinite; but even in this act of comprehension he is conscious that he is not, and cannot become, either the Infinite or an infinite; just as the number two, if conscious, would comprehend the infinite series of which it is a member, but would at the same

time distinguish itself from the series, so man, when he becomes sufficiently self-conscious, distinguishes himself from the Divine, and recognizes that he is what he is only by virtue of his place in the Divine, or rather by his relation to the Divine.

This relation is expressed by various figures of speech: the all-inclusive, all-comprehending whole, of which the individual man is a fragment; the original substance, essence, and source, of which man is a product, embodiment, and recipient; the infinite and eternal Love, Wisdom, and Power, of which man is but a partial and feeble transmitter; the Divine life, of which man is a spark. There is truth in all these figures; but perhaps the distinctively Christian truth, the truth that most nearly accords with the reality of Christian experience, is best expressed by the figure of "transmitter." The transmitter of heat, of light, of electricity, of force, of power, — all these are familiar instances; and they are instances which, in the field of nature at least, most completely typify the relation which the Christian recognizes and acknowledges between himself and his Heavenly Father, — instances which, when studied out and comprehended, tell most fully of the actual and living relation between man and God.

Men no doubt are really and truly sons of God; but they are sons of God in a different sense from that in which Joseph was the son of Jacob; and in a sense still more different from that in which Jesus Christ was the Son of God. The two figures of "recipient" and "transmitter" may help to make this clear. The leaf and the atmosphere receive and transmit the light and heat of the sun; but neither the green of the leaf nor the ether waves which impinge upon the body are direct constituents of the sun. Nothing comes immediately from the sun to the leaf or to the ether except possibly energy; and yet we say, and say truly, that the sun bathes the whole earth and all its forms and products with its heat and light, and makes every living thing aware of its presence. There may be a sense in which the leaf may be said to be the product of the sun; and possibly the ultimate constituents of the

leaf may be also constituents of the sun; but certainly the green of the leaf and the heat which our bodies actually feel are not constituents of the sun, are not directly and simply products of the sun. They belong in fact to different orders of being, and seem to have no intelligible connection with the sun or its constituents. They are products of consciousness or rather forms of consciousness, and seem to be in a relation to God analogous to that of the ether waves to the sun. Man as an organism seems to be a recipient and a transmitter of green and heat, as the leaf and the ether are of the ether waves. The analogy is imperfect and in some respects misleading. There is presumably a physical continuum between the leaf or the ether and the sun; at any rate, assuming the truth of the nebular hypothesis and of natural science generally, the leaf is, even though indirectly and remotely, nevertheless by derivation actually a part of the sun. But between man and God there is no such continuum, and man is not strictly speaking a part of God, any more than the number two is a part of the infinity of the number system. For just as the infinity of the number system belongs to a higher order of being than the several members of the system, so God belongs to a higher order of being than the several minds which collectively make up the human race. Even this analogy must not be pushed too far. The relation between man and God is better typified by that of the several individual states of the mind, which from one point of view constitute the human mind, to the mind taken as a whole; or to take a particular and simple case, the relation of the several notes which constitute the melody to the melody as a whole. Here the melody is a higher order of being than the notes taken severally; the notes are not parts of the melody except so far as they are severally notes of the whole melody, and except so far as the whole melody is "in" each note.

If for melody we put music, we rise to a still higher level and order of being. Melody is a particular form, a definitely organized product or expression of music. Music is that general type of emotional experience which finds



expression in such rationally organized forms as melodies, sonatas, symphonies, and other forms of musical composition; but from first to last music is precisely emotion and the expression of emotion. The same may be said of poetry and all its forms, and of all the forms and varieties of art; the same may be said of the whole body of the sciences; and of science, the hypostatized abstraction of intellectual activities. One and all they are at bottom and in the last analysis purely and simply emotion and forms of emotional expression. But this conception of emotion identifies it with life, the vital impulse which pervades and constitutes all organic activities, and determines their products.

The word which best covers the range of fact now in view is "*love*." "Love" has even from the days of Hesiod, Empedocles, and Plato always borne a heavy metaphysical burden, and this burden seems to have been imposed at the instinctive demand for a primal, all-pervasive, universal impulse which should start things and keep them in motion. If we undertake to follow out the various meanings and applications of the word "love," we soon begin to realize that it is co-extensive with the word "experience" taken in its most general and comprehensive sense, and involving the love of God, the love of man, the love of the world, the love of self, the love of life, the love of science, of art, of literature, of history, the love of thinking, of acting, of mathematics, of hunting, of brickmaking, of farming, of horse racing, of cultivating roses, of mountain climbing, of novel reading, of theatre going, of tea-drinking, of smoking, of knitting, of political debate, of law-making, of scientific experimentation, of metaphysics, of pleasure, etc., as well as the highest, deepest, most complicated, the most intimate and the most persistent of all loves on the human level, the mutual love of husband and wife. It is immediately obvious that these instances of coupling the word love with the names of human activities and interests could be extended indefinitely, and that in fact they may be made to cover the whole field of experience from the highest to the lowest. Thus it is apparent that love is co-extensive with

life. The literary life is precisely the act of writing, and all that it involves; and the literary life is not merely the expression of the love of the literary art, but it is the actual existence of that love. The word "love" designates the most intensive and the most comprehensive, as well as the most real and the most actual aspects of any and every activity of life. The love of hunting is not real, actual, and complete until it is expressed and embodied in the act of hunting; in short, the love of hunting to be real must be concrete, and it is concrete in the act of hunting. It is true that love may, though imperfectly, exist in desire, purpose, and thought; but in these cases it is desire for the act, and thought of the act; and as such it is felt to be incomplete and unsatisfied. Love in its whole nature and completeness is at once emotion, longing, desire, feeling, sentiment, idea, thought, volition, striving, perception, sensation, and act—concrete and individual act. These names and numberless others serve to mark distinctions which for convenience of description we make in the one whole of our complex experience; they are in fact names for varieties, aspects, states, activities, affections, of love. With all this in view, we are ready for the conception of love, not merely as the totality of experience, as the all-pervading all-comprehending reality, but definitely as the conscious individual life which in type and degree we directly know ourselves as persons to be. Love then is more than blind impulse, undirected and uncomprehended emotion; it is primarily, essentially, identically, vision and volition, it is at once both will and thought; its essence and its completeness are expressed and revealed in the obvious fact that it inseparably wills, thinks, and acts, by the nature and necessity of its existence. This conception of love as conscious impulse, as inexhaustibly rich conscious emotion, leads to the more adequate conception of love as at once *wise* and *motive*. Accordingly, love includes both the "*Primum Mobile*" and the "Divine self-conscious Intellect" of the Aristotelian philosophy. It gives place within its nature to Bergson's self-developing, self-directed, self-comprehended "*Élan Vital*." In Sweden-

borg's language, love and wisdom are one, — a distinct one; and love is that one; and further, this one is a trinally distinct one; and the full nature of this trinally distinct one is best expressed by saying, that love, in the largest and highest sense, is at once Divine Love, Divine Wisdom, and Divine Power. This is in religious language precisely what we mean by the word "God." "God is Love" is therefore not a mere rhetorical expression; it is an exact and adequate philosophical answer to the question, "What is God?" And it includes the answers, "God is Wisdom," "God is omnipotent," "God is omniscient," "God is omnipresent." For love in this view is identically the whole and every particular of experience, the all-wise, the all-powerful, everywhere-present experience.

But the sum and substance, the essential and significant point, of all this description is properly expressed in the one simple phrase, *love is conscious*. The implications and the development of this simple phrase constitute the metaphysical and theological system of which Christianity is the expression. This conception of love as conscious makes it the ultimate term of analysis as well as the all-comprehending experience. It makes all forms of consciousness functions of love. Under this conception we say that love is sensitive, perceptive, reflective, thoughtful, intelligent, wise; for these are the various modes and levels in which love is conscious.

The fact of being conscious is the most significant as well as the most mysterious, the most characteristic as well as the most fundamental metaphysical fact in the universe of life. It marks the supreme attainment and the utmost potentiality of life. The fact of being conscious implies and involves first of all the function of self-representation; the function in which love is particularized, specified, universalized and individualized; the function in which a given state, quality, affection, of love is identified, selected, *objectified*; the function in which love becomes self-projective, self-realizing, self-directive, and self-comprehended; in short, the function in which the self emerges with all its profundities and potentialities. It is the fact

of being conscious that gives love its supremacy, individuality, and universality; in the act of being conscious the self-projective, self-representative, and self-realizing functions of life achieve their united fulfilment. In the very act of being conscious, love feels and knows itself as self-directed and self-comprehended impulse, emotion, desire, effort, fulfilment, satisfaction. The ultimate metaphysical significance of this conception of love is that it leads to the most definite and complete conception of the infinite. For to be conscious is to be at once attentive and, potentially at least, reflective; and to be reflectively conscious is to be in a measure *self-conscious*. To be completely self-conscious involves the process of repeated, unending self-representation. The process of repeated self-representation and the beginnings of the process of becoming self-conscious is just what we see continually going on in everyday life, even in the simplest and most unreflective types. We reflect upon our impulses, emotions, desires, purposes, motives; and then again we reflect upon the judgments we render as to their quality; and again we reflect upon these judgments to be assured of their truth; and so on. The act of reflection thus repeated, and ever returning upon itself, when carried on with the purpose to complete the process, sets up a series whose fundamental law is that there shall be a next; that each reflective act shall itself be reflected upon; in other words, it sets up a series which is intentionally and definitely infinite.

Now this is precisely the process of being or becoming completely self-conscious. The process of becoming self-conscious, more and more self-conscious, is precisely the business, and the characteristic business, of every thoughtful human life. In no single human life, nor in the totality of human lives, is the process of self-representation and self-realization completed, but in the Divine Life, in Divine Love, the process, though endless, is fully comprehended, and for this reason it is in the Divine Love actually infinite. In this way we reach the conception of Divine Love as infinitely self-conscious; in other words, the con-



ception of Divine Love as an infinite self-projective, self-representative, self-realizing system. This infinitely self-conscious love is described in the threefold way as Divine Love, Divine Wisdom, and Divine Power. In theological language it is the All-wise, All-mighty, Omni-present God. God as infinitely self-conscious is *ipso facto* Creator; for self-projection, self-representation, and self-realization are creative functions; or rather, they are aspects of the creative process.

We are now in a position to say something of the relation between God as Infinite Love and man as a finite recipient love. Returning for comparison and analogy to what was said about the relations between note, melody, music, and emotion, we may say that the Divine Love as creative and as Creator, in the exercise of its self-projective, self-representative, and self-realizing functions, projects from itself ever lower, more limited, and more particularized forms, as human love projects among its many forms musical emotion in general, and this musical emotion projects as one of its forms melody, and melody the notes. Among the forms projected from, created by, Divine Love, is the human form, which itself as a form of love is self-projective, self-representative, and self-realizing, and which is by virtue of these functions both recipient and transmitter of the creative love. Moreover these functions secure to man the faculties of freedom and rationality. In fact it is by the possession of these faculties that man is what he is, — a free rational agent, a self-assertive individual; for the act of free choice is the essential and distinctive mark of individuality. The selection and choice of the love which flows into and through him from its Divine Source is what constitutes man a recipient and transmitter. This act of choosing the love which one is to receive and transmit, puts man in the relation of otherness to his Creator which the Divine Love demands. In this act the flow of love becomes discontinuous, and man becomes other than God, the most completely other of all created things. Nevertheless, the self-representative, self-

realizing, self-assertive nature of this act of choice is itself the property and the gift of the Love which creates.

In this view, man is indeed "*from*" God, and a "son of God," if we please to indulge such figures of speech; but he is most definitely and absolutely not a part of God, not a "spark" of the Divine Love, not of one continuous substance with God, any more than the number two is part of the infinity of the number system, or than the nerve current is continuous with the ether whose waves impinge upon the retina, or than the note is independently a part of the melody. There is in all these cases a relation of discontinuity and discreteness, a difference of quality and level,—the relation which Swedenborg calls "discrete degree."

To say, then, except as a loose figure of speech, that "man is divine" is no trivial matter. It implies a fundamentally false metaphysical and theological conception, the conception which lies at the bottom of all materialistic thinking, and of all naturalistic individualism. The idea that man is divine is the theological counterpart of the naturalistic assertion and doctrine that the self is an original and independent metaphysical entity, just as the ultimate constituents of bodies are. It is the idea with which evil had its origin; it is the idea which constitutes the original and permanent essence of evil. The evil of absolute self-assertion is the fountain-head of all other evils; all other evils are but varieties and expressions of the unregulated self, asserting its absolute independence.

The prevailing spiritual disease of our day is naturalism. The achievements of modern science, and the scientific habits of mind which have been established in the development of the sciences, have created an atmosphere, a mental atmosphere, which we breathe as constantly and as unconsciously, as we do the atmospheric air. It is therefore no easy task to free ourselves from these naturalistic prepossessions. On the other hand we are so bound by traditional theological phraseology that we almost inevitably fall back into the language of the prevailing theological errors. For these reasons it is necessary for us to read

very critically, and to express ourselves with careful discrimination, if we are to do our proper part in making our contribution to the thought and language of the day. The criticism herewith offered, and the discussion herewith presented may prove suggestive, and may stimulate further efforts in these directions. It was with this hope that the task involving a discussion of that most difficult of all metaphysical and theological questions, the relation between God and man, was undertaken. The task also involved a discussion of the relation between God and Christ, or an interpretation of the doctrine that Christ is God; but this topic must wait for a separate treatment.

LEWIS F. HITE.

## BIBLICAL AND DOCTRINAL STUDIES

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### WHAT AND WHERE IS THE NEW CHURCH?

THE recent publication in booklet form of a paper, originally appearing in the *New-Church Quarterly*, by J. Howard Spalding, an English New-Churchman, entitled "What and Where is the New-Church?"\* suggests that our English brethren are interested in this subject. A recent discussion of the same topic in the pages of the *New-Church Quarterly* emphasizes this interest.

The subject is certainly an important one, for upon a clear understanding of it depends our interest in the extension of our distinctive teachings. If Mr. Spalding's positions should be generally accepted by New-Churchmen, it would seem that our efforts to give our truth to others would be palsied, and we cannot believe that an understanding productive of this result is in accord with the Lord's command to go into all the world and preach the gospel to every creature. If Mr. Spalding's interpretation should prevail, there would be little incentive to tell men the truths of the New Age; for Mr. Spalding claims that "varieties of religious belief . . . may not only be harmless, but positively useful, even when they are erroneous."

Mr. Spalding is a forceful writer, an interesting one, a man of ability, one well-read in the writings of the New Church; and his essay informs the mind, and holds the attention. His sincerity is obvious, and his zeal cannot be questioned. But admitting all these things in his favor, it is possible that his conclusions are not correct. If they are not correct, and might prove hurtful, some one should hold out a danger signal.

One who has given little thought to the subject under discussion may not at first realize how important correct conclusions are as to what and where the New Church

\* *What and Where is the New Church?* By J. HOWARD SPALDING. London: New-Church Press, Ltd. 1916. 35 pp., 8vo. Paper, 20 cent



is; he may believe that the nature and location of the Lord's New Church are already understood and accepted by all New-Churchmen. Mr. Spalding's essay demonstrates that this latter belief is not based upon the facts, and makes manifest the need of correct conclusions as a working basis for practical life.

For, if we take our truth to others, they may say, "Much of this we already accept. Why is any new revelation of truth necessary? And is there any new revelation of truth necessary for men to know besides that which is already known?"

New-Churchmen are profoundly convinced that there is a descent of new truth into the world, and that it is essential that men should know it in order that they may properly know the Lord and live His life. To accept the conclusions of Old-Churchmen as to the necessity and as to the existence of the new system of truth known to us as the New Jerusalem, is to blot from our memories the Second Coming of the Lord, — the most momentous thing of modern history, and the most vital thing of present-day human life. We realize that it is the key which explains all human history and demonstrates the beneficent operations of the Divine Providence in the world today. To us it is the sum of human knowledge; to us it is as a crown of life. Having been made aware of the presence of the Lord in His Second Coming, having glimpsed His glory, having had all our way made clear by this transforming illumination from heaven itself, to deprive us of it would be to plunge us into what would be for us Egyptian darkness. How vastly important it must be to others who now grope for light!

Mr. Spalding sums up his positions in the very beginning of his paper as follows:

1. There is only *one* true Church on earth, the Universal Church.
2. This Church is invisible.
3. The "specific" Church, often spoken of, is constituted by the fact that there the Word is, and thereby the Lord is known.
4. So far as the specific Church is a true Church, it forms the internal of the Universal Church on earth.

5. The New Church is not instituted independently of the specific Church in general, but is a new internal of that Church.

6. Varieties of religious belief are inevitable, and may be not only harmless, but positively useful, even when they are erroneous.

7. There is nothing in the state of the Christian world today to forbid the belief that the specific Church in general is to a large extent and increasingly becoming new, in the sense that a new life is being infused into it.

I feel that the first position taken by Mr. Spalding is incorrect and is largely responsible for all the error that follows. If we look upon the Universal Church on earth as the *one* true church, then its errors become a part of the ideal church; for the one true church must be ideal as to truth. Every churchman believes that his own particular church is the one true church, thus the ideal for himself as well as for all others. Its truth is the perfect truth. If realized in life, its truth would produce the ideal life. In this sense the Universal Church is not an ideal church, thus not a true church, a church of perfect truth capable of producing perfect life. The Universal Church contains almost all error. It is not a true church at all, but is only capable of becoming one.

It is correct to say that the Universal Church is made up of all those who in any way acknowledge the Divine, and live according to the precepts of religion. It is actually in process of becoming a true church. Those who belong to it have, as Mr. Spalding points out, the internal acknowledgment of truth which comes from the good of life lived according to their own religion. Hereafter they will come into the one true church when they are enlightened.

But is it correct to consider them as now belonging to the one true church? Are they not as yet only in embryo? The day will arrive when they will be ushered into the atmosphere of the perfect truth, when their spiritual lungs will respire the air of heaven; but as an embryo in the womb is not to be counted among one's actual children, so those in whom only the heart life is developed would seem not yet to be of the one true church. They are merely in process of becoming.

Let us, for the sake of the argument, admit that Mr. Spalding's contention is true, and that we are to regard every man in the world, of whatever religion, including idolatries, who has an internal acknowledgment involving an acceptance of truth as Divine, and who lives a life according to his ideas of truth, as a member of the one true church. Does it not follow that we have accepted a very hurtful principle? It does follow, in spite of Mr. Spalding's disclaimer at the close of his book that he does not wish to be so understood, that the statement which we so often hear is felt to be true; namely, that it makes no difference what one believes, so long as one lives a good life. Is that a true or false principle?

We know that what we believe makes all the difference in the world in its effect upon the life. One's ideals constitute the working plan according to which one builds the structure of one's character. It is true that the Lord can so overrule and bend to good the falsities in one's mind, if one desires to live right and tries to do it, as to save one in the end. But shall we say that one who is so to be saved eventually, is actually a member of the Lord's New Church, the one true church; for the Lord's New Church, the New Jerusalem, is the one true church? Does it not palsy all effort to save others? Why did it become necessary for the Lord Himself to descend into human life to save mankind, if the men who could be saved would be saved without the new revelation of God? Why was the Second Coming, which is a new revelation of Divine Truth, also indispensable?

Was not the knowledge, or mental acknowledgment, of the truths revealed by the Lord in His first coming indispensable to the salvation of men, as well as the actual redemption wrought? Without this knowledge there could not be the necessary co-operation with the Lord in the work of salvation. If such mental acknowledgment combined with the consequent conjunction with the Lord saved men then, and made them members of the first Christian Church, is not a similar knowledge and acknowledgment of the Lord in

His Second Coming necessary to make men members of the Lord's New Church?

We shall all admit that the New Heavens constitute the Lord's true church in the heavens. The point at issue is, What constitutes the Lord's true church on earth? We shall admit that the Lord's rule is exerted in all who are members of the Universal Church, and that they thus are influenced by the influx from the New Heavens; but are they members of the one true church on earth and in the heavens until they are in the knowledge and mental acknowledgment of the truths which constitute the New Jerusalem? The character of doctrine does determine the character of a church, and a church must be known by its doctrines. A church is thereby distinguished from other churches; and the New Church must, in the nature of the case, be distinguished from false churches by its doctrines. That many of the adherents of false churches are to become of the Lord's New Church, means only that they are potentially members of it; not actually members of it until they have received its truths here or hereafter.

The people of the New Church very generally and very definitely believe that definite belief combined with life constitute men members of the Lord's New Church. The New Church has two fundamental doctrines: one, the acknowledgment of the Lord Jesus Christ alone as the God of heaven and earth; the other, the life according to the Ten Commandments. We are told plainly in many places that one cannot enter the New Jerusalem unless one acknowledges the Lord alone as the God of heaven and earth. Thus, "No one comes into the New Church, thus no one hereafter is received into heaven, except he who acknowledges God as one in person and in essence, in Whom is the Trinity, thus the Lord," and who shuns evils as sins against Him. (Last Judgment, Post., n. 352.) "Hereafter no one can come into heaven unless he is in the doctrine of the New Church in faith and life" (Canons, "Trinity," x. 72). Shall we, then, say that men on earth actually belong to the one true church without being in its faith?



We admit the truth of the second position of Mr. Spalding, that the Universal Church is invisible, since no one but the Lord can know who is salvable. But we do not agree with his third position, that the "specific church" is with Christian peoples who do not acknowledge the fundamentals which constitute the New Church, even though they do have the Word. To possess the Word is not in itself enough to make one a member of the specific church, the Lord's New Church. The understanding of the Word in its spirit as well as in its letter, and the consequent acknowledgment of the Lord as the only God of heaven and earth, and the life according to the Commandments, constitute membership in the one true church, the expression on earth of the New Heavens.

It is true that we cannot with exactness define the bounds of the Lord's New Church on earth. It is not wholly within the New-Church organization. All in that organization are not necessarily of it. It is necessarily invisible because no one but the Lord can know who are actually in the good of life. Others outside are of it. This one true specific church is as the heart and lungs of the Universal Church,—indeed, of all humanity. But the important point which we desire to emphasize in contradistinction to Mr. Spalding's view, is that it is necessary to be also in its faith as to fundamentals as well as in its life in order to be truly of the one true church.

Mr. Spalding says in his fourth position, "So far as the specific church is a true church, it forms the internal of the Universal Church on earth." That statement taken by itself seems true. But his fifth position seems untrue; namely, "The New Church is not instituted independently of the specific Church in general, but is a new internal of that Church." The New Church is chronologically, epochally, organically, the specific church, the one true church. It may not be constituted independently of the specific church, because it is identical with it. It is a new internal of the Universal Church. While we shall look upon the present Christian church outside of the New Church as being more intimately related to the New Church than

other false churches, because of its knowledge of the Lord and His Word, thus even of performing functions possibly related to those of the heart and the lungs of humanity, we cannot look upon it as the specific church because of its false doctrines. As its doctrines become more and more purified, as it worships more definitely the Lord as the only God of heaven and earth, and teaches more clearly the necessity of living His life in order to be saved, it will become more and more at one with the specific church, the true norm, the one true church, the New Jerusalem. In the same way the people of the Universal Church outside of Christian lands will become even here on earth of the Lord's true church in faith and life; but they will not become of it without the faith of it as well as the life.

WALTER B. MURRAY.

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#### A PROBLEM IN SWEDENBORG'S "*INVITATIO*"

IN the Latin edition of the *Coronis*, edited by Dr. Samuel H. Worcester, and published by the American Swedenborg Printing and Publishing Society in the volume entitled *Opera Minora*, Swedenborg says:

Si hoc opusculum non priori adjiciatur, Ecclesia non sanari potest; foret modo sicut curatio palliativa, vulnus in quo sanies manet, et rodit vicina: orthodoxia est ipsa illa sanies, et Novae Ecclesiae doctrina affert quidem medelam, sed modo extrinsecus. (*Invitatio ad Novam Ecclesiam*, 25.)

Mr. W. J. Spencer, President of the New Church in Australia, asks: "In view of the fact that the 'little work' was not finished, in what manner are we to expect an *interior*, and not merely *exterior*, healing to be effected; and what was it that Swedenborg contemplated supplying as the means of effecting the interior cure which alone can be efficacious?"

This passage has given trouble to others, and in attempting to answer Mr. Spencer's question we need to get the context and the precise meaning of the key words.

Swedenborg has just been speaking of the theology of

his day, the Divine omnipotence, "approaching the Lord immediately," the position of orthodoxy then with respect to doing the works of charity, receiving the Holy Spirit, the Reformation as a means of restoring to the world the Word which had been "entombed by the Roman Catholics," etc. Then he adds:

If this little work be not added to the former, the Church cannot be cured; for it would be only as it were a palliative treatment, a wound in which the corruption remains, and invades the surrounding parts. Orthodoxy is this very corrupted blood, and the doctrine of the New Church does indeed offer a remedy, but only an external one .(25.)

The point here is that, although the Word was thus restored, the poison of Orthodoxy and especially of Protestant theology so corrupted men's interpretation of religious experience as well as of the Word itself that they could not approach the Word directly and still less the Lord. Now the New-Church doctrine of the Word in general, and in particular the New-Church doctrines drawn from it, would be a remedy so far as affording direct access to the Word is concerned, but this would leave the theological traditions of Orthodoxy intact; and there would be the external conditions of freedom, but the actual exercise of freedom would not be secured. This latter could only be done by a systematic exposition of the "Universal Theology of the New Church," a theology based upon the acknowledgment of the Lord Jesus Christ as the one only God. Thus would be secured direct access both to the Word and to the Lord. This is really the single purpose of the "Invitation." Reading thus we may paraphrase as follows: If this little work, the "True Christian Religion," be not added to the former (the exegetical work of the "Arcana Cœlestia" and the "Apocalypse Explained and Revealed"), the Church cannot be cured. This reading hangs especially upon the rendering of the two words *opusculum* and *priori*, but it takes its clue from the assumption that the "Invitation" is part of the "Coronis," and so part of the "True Christian Religion," for the "Coronis" was written as an appendix to the "True Christian Religion." The whole matter is involved in much obscurity, but the weight of the

evidence seems to be that the "Invitation" was written as part of the material for an appendix to the "True Christian Religion." The obvious objection to this solution of the problem is that it seems quite far-fetched to make *opusculum* refer to the "True Christian Religion," whereas we would naturally take it to refer to the "Invitation" itself.

This suggests an alternative solution. Taking the clue from the name "Invitation to the New Church," which has been given to this fragment, we may read *opusculum* as referring to the work immediately in hand, the "Invitation" itself, and *priori* as referring either to the whole body of his previous works or specifically to the foregoing part of the "Appendix." In either case the point would be that the mere possession of the doctrine of the New Church in memory and in understanding would be a means of correcting the false theology of Orthodoxy and of giving men free and direct access to the Word, but direct access to the Lord is only realized by actually entering his Church, and as members living in and from Him. It is Swedenborg's uniform teaching that in the spiritual world thought makes presence, and that by means of doctrine and thought man is brought into the Lord's presence, but that actual conjunction with the Lord is effected only by living in and from Him. The substitution of true doctrine for false does indeed cure diseases of the mind, false ideas and false thinking, but this is comparatively external. The real direct approach to the Lord is a thing of life, and this life is precisely the life of the Church, actual conjunction with the Lord.

It is often said inconsiderately and with anti-sectarian bias that Swedenborg did not found a Church and made no attempt to found one. It is true that Swedenborg did not form an organized body of receivers and put himself at the head of it. This is what Robert Hindmarsh may be said to have done, but he never assumed to be the founder of the New Church, and we certainly should not make that claim for him. Swedenborg did however repeatedly make the claim that the Lord was actually establishing



the New Church through him and through his work. There is nothing in Swedenborg's writings to indicate that he would have disavowed being the founder of the New Church in this sense; nor is there anything in his writings to indicate that he did not look forward to the formation of a distinct organization to be known as the Church of the New Jerusalem.

The disease of Orthodoxy cannot be cured by merely learning and reciting the doctrines of the New Church. Knowing and understanding are not sufficient for the task of spiritual purification and spiritual living. Swedenborg goes right on in number 26 to say in substance that the origin of all errors in the Church, and especially the Protestant Church, is the thought that man lives of and from himself, that life is his own, that he is life and not merely an organ of life. This is the inmost virus of diseased Orthodoxy. The New Christian Theology can correct the thought, but the call to the actual life of the New Christian Church will alone lead to the expulsion of the virus, to the condemnation and rejection of the self-assertive life, to deliberate and complete self-surrender.

The interior healing therefore is to be effected by the invitation to come into the New Church and live its life, and Swedenborg had in mind supplying this invitation as the crowning feature of his work.

L. F. HITE.

## CURRENT LITERATURE

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### ANGELS AT MONS\*

FEW doubtless have failed to hear of the angels said to have appeared to the soldiers at the battle of Mons in the beginning of the present great war; but very few have learned anything definite about it, unless they have derived their knowledge from this little book setting forth the researches of Harold Begbie. The newspapers in this country at the time made mention of it, but in a manner that gave little idea of what had really happened; while in England more attention was given to it, but the skepticism of a materialistic age was bent rather upon explaining it away than upon getting at the actual facts. From Mr. Begbie's book it appears that Arthur Machen was among the most active in this direction, although himself a professing Christian who tells us that people will be mistaken if they suppose that he thinks "miracles in Judæa credible but miracles in France or Flanders incredible." Nevertheless, he goes on to account for the rumors of angels seen by the armies in France and Flanders by the supposition that a story of the kind, a work of fiction entitled "The Bowmen," which he himself had written before he had ever heard of the battle of Mons, had given rise to these rumors, or perhaps had led the soldiers themselves to imagine that they saw angels after reading his story. In order to find out the truth about the matter as far as possible, Harold Begbie set to work to get together first-hand information. He thus proved to his own satisfaction, and has laid the case before his readers, "that some of our men think that they saw visions in France, not only before Mr. Machen

\* *On the Side of the Angels: A Reply to Arthur Machen.* By HAROLD BEGBIE. London: Hodder and Stoughton. 1915. 126 pp., 16mo. Paper, 40 cents. (Order of the Mass. New-Church Union.)

published his story, but before he even heard that there had been a retreat of the British army from Mons" (p. 7).

The circumstances under which the angels appeared were as follows: The British and the French, hastily mobilized, first met the Germans as they swept victoriously down through Belgium — 270 thousand Allies poorly equipped to resist 700 thousand Teutons splendidly prepared. All they could do was to maintain a fighting retreat before such overwhelming forces, endeavoring to keep their retiring battle-lines unbroken while re-enforcements were gathering to help them. Then another kind of help came to tide them over what otherwise must have been utter disaster; for their ranks were thinned down in some places by the fierce fire of the enemy until the single soldiers were deployed sixteen yards apart. Paris would certainly have fallen, these men believe, if supernatural help had not been vouchsafed to them. And this is how it came, — to quote briefly a few condensed passages from the testimony given in the book. First, a slow-speaking, calm-tempered Lance-Corporal, of many years' service and a clean record, testifies:

I was with my battalion in the retreat from Mons, August 28, 1914. We were waiting for the German cavalry to attack. The weather was very hot and clear between eight and nine o'clock in the evening. I was standing with a party of nine men, and on either side for some distance were parties of ten men on guard. Immediately behind us half of my battalion was on the edge of a wood resting. Suddenly an officer came in a state of great anxiety and asked us if we had seen anything astonishing. And he hurried on to the next group of men with the same question. I ordered out two men beyond the trees to reconnoitre, who reported that they could see no Germans coming. The officer returned and taking me and others a few yards away showed us the sky. In mid-air a strange light appeared, growing brighter, and I could see distinctly three shapes, the one in the centre having what looked like outspread wings. They appeared to have long, loose-hanging garments of a golden tint, and were above the German line facing us. We stood watching them for about three-quarters of an hour. All the men with me saw them, and others who came from other groups said that they had seen the same thing. I am not a believer in such things, but I have not the slightest doubt that we really did see what I now tell you. (Pp. 31-33.)

A letter from a Lieutenant-Colonel published in the London *Evening News*, condensed is as follows:

On August 26, 1914, was fought the battle of *Le Cateau*. We came into action at dawn and fought till dusk. We were heavily shelled by the German artillery during the day, and in common with the rest of our division had a bad time of it. We retired, however, in good order, and were on the march all the night of the 26th, and on the 27th we worked very hard covering the retirement of the division, with only about two hours' rest, so we were absolutely worn out that night, but I feel sure that our mental faculties were sound and in good working condition. I was riding in the column with two other officers. . . . We had been talking and doing our best to keep from falling asleep on our horses. As I rode along I became conscious of the fact that in the fields, on both sides of the road, I could see a very large body of horsemen. These horsemen had the appearance of squadrons of cavalry, and they seemed to be going with us at even pace. I said nothing about it at first, but watched them about twenty minutes. The other two officers had stopped talking. At length one of them asked me if I saw anything in the fields. I told him what I had seen, and the third officer confessed that he had been watching the same thing for twenty minutes. So convinced were they that they were real cavalry that at the next halt one of the officers took out a party of men to reconnoitre, and found no one. The night grew darker and we saw them no more. Many men in our column had seen the same phenomenon. We were very tired and overtaxed, nevertheless, it is extraordinary that so many different people should see the same phenomenon. I do not attempt to explain it, but I am convinced that I saw horsemen that did not exist in my imagination. (Pp. 44-46.)

One more testimony, from a wounded soldier in a hospital at the front:

For forty-eight hours no food, no drink, under a burning sun, choked with dust, harried by shell, and marching, marching, marching, till even the pursuing Germans gave it up, and at *Vitry-le-Francois* the Allies fell in their tracks and slept for three hours — horse, foot, and guns — while the exhausted pursuers slept behind them. Then came the trumpet call, and each man sprang to his arms to find himself made anew. One man said, "I felt as if I had just come out of the sea after a swim. Fit! just grand! I never felt so fit in my life, and every man of us the same. The Germans were coming on just the same as ever, when suddenly the "Advance" sounded, and I saw the luminous mist and the great man on the white horse, and I knew the enemy would never get to Paris, for God was fighting on our side. (P. 62.)

The Great Man on the White Horse was the common vision all along the battle-line. With the English it was



St. George turning them back to battle, to put the enemy to flight; with the French it was St. Michael or Joan of Arc. In spite of exhaustion and wounds, it brought to the men a "singular state of exaltation," and changed the depression and despair of retreat into confidence in ultimate victory; for it brought the feeling that they were fighting "on the side of the angels."

There is testimony also to show that the Germans were not wholly unaware of these supernatural forces, although in some instances they attributed them to the devil instead of to angels. Prisoners taken by the English asked who the great man on the white horse was, and said they tried in vain to shoot him. They also spoke of seeing thousands of re-inforcements coming up behind the depleted ranks of the Allies, whom their captors knew were not soldiers in the flesh. And soldiers of a German regiment which was censured for not doing its duty declared that it did go forward as ordered, but their horses turned sharply round and fled like the wind, and they were powerless. They said, "We simply could not go on; those devils of Englishmen were up to some deviltry or other, and we could do nothing."

Harold Begbie does not close his book without an attempt to account for the supernatural. The best he can do is to turn to the Society for Psychical Research. It is a pity that he cannot turn to the much more enlightening teachings of the New-Jerusalem Church, which account for all he relates, and explain it rationally. Nevertheless he is strong in the position which he reaches personally in the words, "I am confident in my own mind that those who are fighting in the body are compassed about by a very ocean of spiritual vibrations, whose consequences, be they what they may, are at least an influence in the strife" (p. 90). He believes in the spiritual world close at hand and all about us, although he lacks any definite ideas of how. But he concludes:

Whether visions come to us or not, of a certainty that which is greater than any vision will come tenderly yet powerfully to our souls, namely, the assurance of God's existence. And to believe in

God, as Christ saw and as He taught, is to solve every riddle of life, to feel at home in this vast universe, to be neither shaken nor cast down by calamity, and to know that life is eternal. (P. 105.)

Although this book has gone into the fourth edition in England, very few copies seem to have found their way into this country. The Massachusetts New-Church Union tried in vain to get them from the publishers' New York agents, and finally had to order them direct from London.

H. C. H.

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"L'HISTOIRE PHILOSOPHIQUE DU GENRE HUMAIN."\*

THIS remarkable book, — which seems to be the first English version of Fabre d'Olivet's *L'Histoire Philosophique du Genre Humain*, originally published in French about a century ago, — appeals most directly to two classes of readers. The first is the philologists, especially that group of philologists who enjoy the more or less daring speculations of Max Müller, Simrock, the Grimm Brothers, Archbishop Trench, Ihering, and other writers of that stamp. And the second class consists of those New-Church readers and students of Swedenborg who enjoy studying some other mind than that of their own great teacher and seer, and noting the strivings of such mind — sometimes successful, at others unsuccessful — to reach the same points which he reached.

Let me speak of the second group of readers first. After a New-Church reader has become accustomed to the style of this writer, rendered into excellent, fluent English by Miss Nayan Louise Redfield, he will see how an alert mind, not trained like Swedenborg's, will catch glimpses of the "*Maximus Homo*" without actually viewing the total outline, as did Swedenborg. For that is the keynote of the book. Fabre d'Olivet is laboring to explain the "*Maximus*

\* *Hermeneutic Interpretation of the Origin of the Social State of Man*, and of the destiny of the Adamic race. By ANTOINE FABRE D'OLIVET. (Tr. from the French by N. L. Redfield.) New York: G. P. Putnam's Sons. 1915. 548 pp., 8vo. \$3.50 net.

*Homo*"; and he calls esoterism, history, evolution, and many other lines of thought and knowledge to his aid, to do so. But he sees only the nature side of the evolution of this Grandest Man. He sees the slow unfoldment of the mass mind, — there is no doubt of that; but he is hampered by the lack of knowledge of the law of dualism, which Swedenborg mastered and which made it possible for him to see, where others fail. Fabre d'Olivet's theories are brilliant, daring, fascinating, and, of course, distinctly French. The alertness, the grace, and the skill of his mind, give him not only a beautiful, but a graceful insight into the vastness of his subject. But he cannot see so well how to "make both ends meet" as does Swedenborg. For instance, as Fabre d'Olivet approaches his subject, he is faced by the dilemma that there is as much evidence that man began from the animal as there is that he began from the angel. An endless mass of evidence shows that somehow there has been an ascent of man. But an equally ponderous mass of evidence shows that there has been a descent of man. So far as my reading goes, Swedenborg alone of all authors does not feel compelled to accept either theory to the exclusion of the other; on the contrary, he accepts them both. His mind, trained as no other mind has been in a philosophy of dualism, and trained more intimately in the thought of dualism than of aught else, finds no difficulty in seeing that man as to his body ascends from the animal, but as to his soul descends from the angel. Looked squarely in the face, this proposition is a startling one. Yet it is the only one that is of any service whatever in mastering diametrically opposing evidence. And Swedenborg comes by the combination gracefully, naturally, easily and spiritually. Had not his Master taught him that there are two worlds, two suns, two natures in man, two in God, two Books rolled into one in the Bible, one outer and one inner? To such a mind the concept that man as a body grew up and man as a spirit grew down, was not at all difficult. Fabre d'Olivet, faced by the dilemma, chooses the nature side, and with it, of course, all its difficulties of interpretation. These diffi-

culties the New-Church reader will note easily; and he will not be distressed by them; rather, he will be interested in them, and in the artistic way they are met and — I was going to say, overcome, but perhaps it is best to let the sentence end with "met."

And the subject is difficult; for even Swedenborg does not seem to have actually mastered it until he found the basic dualism his mind needed in the "*Maximus Homo*" of the spirit, which he generally calls the "angelic heaven" or "heavens," and the corresponding "*Maximus Homo*" of the earth, which he commonly calls "the Church Universal." Once having found the two "*maximi homines*," he experienced no further difficulty, and gave to the world an insight into the Raceman and the life of the Raceman which is not only exquisitely charming, but infinitely true and spiritual. The glimpses which the perspicacious eye of Fabre d'Olivet discerns help the New-Church reader of this book to understand more thoroughly the ease with which Swedenborg mastered a stupendously enormous subject.

As to the second group of readers, I can assure them, that from the days when, as a youth, I read sections of Fabre d'Olivet's *La Langue Hebraique Restituee* in connection with Swedenborg's early studies of the Hebrew as given in his *Diarium Spirituale*, and especially that section on the "Serpent," no other book has exercised the fascination of this one. The skill, the boldness, the daring of his speculations, while they occasionally cause a smile at some particularly hazardous flight of fancy, yet in the main give an insight into the historic psychology of language rarely attained elsewhere. I could quote hundreds of these instances in this book, but space prevents. Let me cite only two. Take this on the term "Adam" or man, on page xxiv of the preface:

I know well that the interpreters of these books [i.e. the Sepher of Moses], those who confine themselves only to the literal or vulgar forms, who remain strangers to the manner of the writing of the ancients, assume alike today, that Pan-Kou (of the Chinese), Pourou (of the Brahmins), Kai-Ormuzd (of the Zoroastrians) and Adam (of the Hebrews) is a sole man, the first individual of the species. But I



have proved sufficiently in my interpretation of the cosmogony of Moses, that there should be understood by Adam, not man in particular, but Man in general, universal man, mankind, complete,—in short, the Kingdom of Man.

This sounds very familiar to the New-Church reader.

Take another instance:

The white color, which was that of the Druids, as it has since been that of the Brahmans, is the reason why, in the greater part of the Celtic dialects, the word, "white" is synonymous with sage, spiritual, savant. One still says in German, *weis* (white), *wissen* (to know), *Ich weiss* (I know); and in English, "white," and "wit," (whit, whist) "witty," "wisdom," etc. (p. 156).

Instances of this kind are multiplied in these pages to such an extent that they form a body of studies by themselves.

The book can certainly be recommended without the slightest hesitation to students of the spiritual side of things as revealed in language; and the reading of it, or rather, the study of it, will amply repay the effort. The author lived from 1768 to 1825. Strange that the work has not previously appeared in English dress!

ADOLPH ROEDER.

### "WHAT HAPPENS AFTER DEATH"\*

THIS work gathers together various opinions concerning the life of man after death from various points of view,—the ministerial, the spiritualistic, the philosophic, and the scientific.

The ministers in general agree in their various arguments in favor of the life after death, basing their belief on Scriptural grounds, especially on Christ's teaching and resurrection. This position is also supported by comparisons with nature, by the universality of the belief in immortality, and by the testimony of the great writers of past ages as to their own faith. Psychical research is also quoted by a number as giving proof; and a few refer to

\* *What Happens After Death: A Symposium by Leading Writers and Thinkers.* New York: Funk and Wagnalls Co. 1916. 117 pp., 12mo. 75 cents.

a residuum of truth in spiritualism. When it comes to their positive teachings as to "What happens after death," their testimony is very vague. Some openly reject the old ideas of heaven and of the resurrection of the body. All believe life continues. One affirms a belief in an intermediate state.

The spiritistic position is affirmed by George E. Winter, who says that the most convincing proof of the life after death is trance mediumship.

The theosophical position is presented by A. P. Sinnett and Mrs. Annie Besant. While affirming that spiritualism establishes the fact of the life after death, they hold that theosophy goes a step higher, and that by personal experience they are in conscious contact with that life, and bring back a knowledge of it. Mrs. Besant says that theosophy gives supernormal proofs. She is the only writer in the book that mentions Swedenborg.\* Mrs. Besant says:

In certain conditions of very deep trance, the consciousness is almost withdrawn from the astral as well as from the physical body, and then it works in still rarer regions, and we have the visions of saints, of great seers like Swedenborg, etc. (P. 89.)

Mrs. Besant evidently does not understand the state of Swedenborg, who did not acquire his knowledge of the other life in trance, nor in visions like those of the saints, but, as he says, "in full wakefulness." Mrs. Besant also teaches the well-known theosophical position of reincarnation. The life after death is to the theosophists only an interim to digest the experiences of the previous earthly life, preparatory to returning earthward to gain new experiences. This shows how fantastic is their so-called personal touch with the spiritual world; as though that world were not a sphere in which man can acquire experience and knowledge capable of developing his mental, moral, and spiritual life. Swedenborg, however, shows

\* If Swedenborg is so widely read by ministers, why is it that they are so chary of mentioning his name? Also, why did not the compiler of the book secure a New-Church writer to present Swedenborg's view?

that the opportunities are myriads there to one here; yea, all comparisons are inadequate to express the disparity.

The psychical researchers are not given a spokesman in the book; but the scientists have one or two representatives. Dr. Max Nordau expresses the bald materialistic view of life. He says: "After death — nothingness." "Death means final extinction of consciousness." He conceives of a soul as without organic form, and says annihilation is preferable. Again he says: "The immortality of the personality is neither conceivable nor desirable. Nothingness is more consoling." Sir Hiram Maxim is very near to Dr. Nordau. He says: "There is not one little particle of evidence" in proof of the life after death. He traces the idea through its stages of development. His conclusion is that we live hereafter only in our progeny. Another writer says it is impossible to answer the question because no one comes back to tell.

The general consensus of opinion among all the writers in the book is that life continues under conditions little known. The belief is based on analogy, psychic facts, experience, and the Bible, the crowning proof being Christ's resurrection.

Our ministers and others will find in this book clear testimony as to the present state of faith on this subject, both in the church and in the world. One thing is clear, namely, that on this as on all other theological questions the New Church stands on an entirely different and higher plane than either the ministers of the various denominations or the outside world. The testimony, the evidence, the philosophy, given in the writings of Swedenborg establish the facts and conditions existing in the spiritual world and the life after death, by revelation from the Lord.

JOHN WHITEHEAD.

### "THE PHILOSOPHY OF BUSINESS"\*

BUSINESS may be considered from several points of view. It may be considered from the point of view of the ultimate principles which do or should regulate it. A systematic working-out of such a view would be an attempt to set forth the philosophy of business. Again, business may be considered from the point of view of an expert knowledge of its methods and their results. A systematic body of such knowledge, if fairly complete, would be at least the latest stage of the science of business. Or it may be considered as the various regular employments of men in their every-day practical activities. In the latter case, the tendency is at the present time to speak of large commercial and industrial enterprises, and especially large financial operations, as business; while the work of individuals and small groups of individuals engaged in such work as farming, gardening, cooking, sewing, mending, brickmaking, ditching, type-setting, and numberless other employments, we are apt to set apart and designate as "labor." As a matter of fact the line of demarcation between business and labor is not drawn with any degree of precision, nor can it be; but the tendency to distinguish between them is one of the signs of the time, and one of the results of increase in population and in capitalized wealth.

In his little treatise on the "Philosophy of Business" the author shifts from one of these points of view to the other with baffling inconsistency; but in the main he is thinking of business organized on large scales; and he is attempting to throw light on the nature of such organization, and on the motives which should actuate and control it. In general, we find ourselves in sympathy with his attitude. His social and political ideal is an industrial democracy, but his argument lends itself for the most part

\* *The Philosophy of Business: A Little Book for Big Men.* By A. B. FRANCISCO. Chicago: Chicago Business Lecture Bureau. 1916. 94 pages, 12mo. \$1.00.



to the interests of plutocracy and of the naturalistic philosophy of which it is the outcome. The principle of use, or *service*, is no doubt incorporated in the actual operation of business; but as a philosophical principle applied in justification of business methods, it is altogether ambiguous, and merely raises the questions, What as a matter of social justice in a given case, is service? and What is exploitation?

While the author has not in any proper sense dealt with the philosophy of business, he has nevertheless given us an interesting and helpful little book. It abounds in significant observations, and reflections. It has warmth, freshness, and felicity of expression. The tone, in the main from the social point of view, is wholesome. On the other hand, there is frequent vagueness, due in many cases to rhetorical flights and ill-chosen figures of speech. Still there is decided literary charm about the book; and this, with the evident earnestness of spirit, gives the reader much genuine pleasure.

A typical case of vagueness and confusion of thought is the treatment of "image" in chapter VIII, "Nature — The Image of the Perfect Man." The discussion hinges on the conception of man as the image of Nature; and this general thought characterizes the book as a whole. "It is nature reflected in man that elevates, broadens, and gives just and true proportions to his manhood. If we could imagine a man who was perfectly familiar with all of nature and master of her laws, we would image a perfect man." (p. 59.) This is just the opposite of saying that man is imaged in nature, which is the thesis of the chapter. The truth is, Swedenborg's doctrine of *image* is one of the most difficult as well as most significant of his metaphysical teachings; and the confusion above noted might well be made a point of departure for studying it.

But the most serious defect of the book is its neglect of religion. The ultimate principles of business rest upon the same basis as the ultimate principles of morality; that is upon religion, — the acknowledgment of God, and obedience to his laws. It is not sufficient to say, "All religion

has relation to life, and the life of religion is to do good." The terms "life" and "good" in this definition are ambiguous, and need to be further defined. They need to be taken in the religious, and not merely in the social and moral sense. When therefore the author says, "We find true religion in the binding together of men to God by their intelligent and faithful performance of those particular uses into which they are called. The business man, therefore, should regard the performance of the work of his calling zealously, intelligently and faithfully as his religion" (p. 49), he in effect throws aside religion altogether. Socially, doing one's work well is good, no doubt; but apart from the motive it cannot be said to be morally good. Taking the proper motive for granted, work well done is socially and morally good; but it may not be good in the religious sense. It does not rise to the religious level, unless it expresses and embodies the thought of God, and with that thought love and obedience. Otherwise the patient ox would be doing good in the religious sense by the very fact of drawing his load. There is unhappily too much of this so-called practical religion, which is too apt to be mere Godless work. The essence of religion is the acknowledgment of God in the practical life, not practical life without the acknowledgment of God. The author's thought seems to move for the most part on the merely social level. At times it rises to the moral level, but seldom or never to the spiritual, or religious level. His conception of *service*, his fundamental conception, is pre-vaillingly social, commercial, and industrial; and on this level he says many good things. It is to be hoped that inasmuch as his interest is directed to the principles which underlie business life, that he will go further, and set forth in his fresh and vigorous way the moral and religious significance of business life in the large view which he likes to dwell on.

L. F. H.

## "JOSEPH FELS: HIS LIFE-WORK"\*

In those rare instances when a rich man has been conspicuous in the promotion of an important reform measure of a radical nature, the questions as to how he became an advocate of the movement and what he did to advance it are ones that are of interest to all others who are adherents and supporters of that measure. Since many New-Churchmen are known to be interested in that line of social service fostered by Joseph Fels, — than which he believed, "no nobler or greater has yet crossed the horizon of the thinker, or the saint or sinner" (p. 179), — that fact in itself is adequate justification for a review in these pages of the little volume by his wife telling about his life and work.

The parents of Joseph Fels were German Jews who emigrated to America in 1848, Joseph being born five years later. His early years were spent in a North Carolina village; but later the family moved to Baltimore, and subsequently to Philadelphia. His father was then engaged in the manufacture of toilet-soaps; and it was this business that successfully engaged the attention of Joseph Fels until his fortieth year. At that time the company of which he was the head became possessors of a unique process for making laundry soap, subsequently pushing their product here and in England under the name of "Fels-Naptha," and attaining a remarkable success, placing Joseph Fels among the rich manufacturers of the world.

The inherent radicalism of his nature had begun to manifest itself in various ways at an early age. He was always of a philanthropic disposition; but his thoughts as to the needs of the poor gradually changed their aim from alleviative measures to preventive ones. His interest in the latter problem apparently took its origin from a successful effort on his part to carry out in Philadelphia the plan instituted in Detroit by Governor Pingree of the

\* *Joseph Fels: His Life-Work.* By MARY FELS. New York: B. W. Huebsch. 1916. 271 pp., 12mo., portraits. \$1.00 net.

state, involving the temporary use of vacant building lots for gardening purposes by the poor of the city. Having established a branch of his business in England in 1901, a few years later his attention was attracted to the grave unemployment problem in that country, resulting from the return of soldiers after the Boer War; and he became interested in the farm colony idea of affording relief, and a vigorous promoter of it. With this introduction to the problem of land-tenure and poverty, he gradually became a convert to the doctrines of Henry George, and concluded that "social reform is a hopeless struggle against conditions that hamper and balk and kill, and that these conditions grow out of and center in the private and privileged possession of land" (p. 76). The unearned advantages attaching to the privileged possession of land he believed could be entirely taken over by the people as a whole (who unitedly create the extraneous value that the land has) by the simple expedient of taxation based solely on land values. In the words of Henry George, this expedient involves "taking for the community what belongs to the community, the value that attaches to land by the growth of the community; leaving sacredly to the individual what belongs to the individual."

When once he had become convinced that the successful promotion of tax reform in accordance with this principle would eventually revolutionize human society in peaceful ways, and tend to introduce to mankind an era of prosperity and justice undreamed of in past ages, Joseph Fels threw heart and soul into the advocacy of the principle. He was sure that this reform was founded in truth, and that it would finally triumph; and in spite of constant opposition and temporary discouragement, he maintained a practically steady optimism and enthusiasm with regard to it. His business was so well established that he was able to give his time freely to personal promotion of the reform, speaking upon it whenever opportunity offered, pressing it into the field of politics so far as he was able, and giving freely of his wealth to aid in every way in its propagation. Not "single tax" alone, but everything else



that would aid to promote it, had his sympathy and support; and therefore he helped on the agitation for the Initiative and Referendum wherever he could. In the promotion of land reform he was strictly cosmopolitan, a man of all nations, giving of time and money to aid in its propagation whatever the country in which the seed had taken root. His influence can be readily traced in the Lloyd George budget of 1909 in England, and in the land clauses of the finance bills of that country in that and the following years. In America he will probably be longest remembered because of the establishment in 1909 of a commission that, contrary to his wishes, was soon called by his name,—the Joseph Fels Fund Commission. His initial proffer was to donate \$25,000 each year for five years "to spread information on land reform in general," provided others could be found who collectively would give an equal amount. As a matter of fact he exceeded this amount, giving far more than dollar for dollar. He was rewarded in a measure before his death in February, 1914, by seeing land value taxation measures placed upon the statute books of two of the states of this Union, and by the conviction that the movement was rapidly progressing. Since his death his wife has been fostering this movement in a similar way through this Commission.

Joseph Fels had other humanitarian interests besides those we have been considering; and these are dealt with briefly in the volume,—education, intensive agriculture, woman's suffrage, the Zionist and Ito movements of his own race, etc. But it is as a true believer in democracy, and as an enemy of special privilege and a promoter of measures to overthrow special privilege, that he will be longest remembered. Some one has said of the book, that it is indeed "an incentive to the sacrifice that democracy demands of its votaries."

B. A. W.

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